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AFRICA

A. GRUAR FORBES

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AFRICA:
GEOGRAPHICAL EXPLORATION
AND
CHRISTIAN ENTERPRISE.



AFRICA:
GEOGRAPHICAL EXPLORATION
AND
CHRISTIAN ENTERPRISE.

BY

A. GRUAR FORBES,

AUTHOR OF "PIONEERS OF THE CHRISTIAN FAITH IN MANY LANDS,"
"ASIA: ITS EMPIRES, CITIES, AND BELIEFS,"
ETC. ETC.



LONDON:
SAMPSON LOW, MARSTON, LOW, AND SEARLE,
CROWN BUILDINGS, 188, FLEET STREET.

1874.

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A general view of Africa has been deemed important, in order to the obtaining of fair impressions in respect to the work of individual travellers; and when detailed accounts of separate journeys are given, the reports of those who performed them have been carefully consulted without partiality or unjust bias. The personal adventures and experiences of individuals are not professed to be fully given. For these their own books must be read, which it is hoped they will be by those who have the opportunity. The present work will realise its purpose if it enable the reader to justly estimate the noble work of noble men, of whom their fellow-men may be honestly proud as of those who have gone into the midst of a mass of needy humanity, and returned to tell what they found, or who have stayed behind to perform their life's work among the degraded and the perishing.

The way will thus be prepared, moreover, for a more intelligent perusal of those accounts of travel and work in Africa which we may expect to be forthcoming in the approaching future.

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AFRICA.

CHAPTER I.

TOPOGRAPHICAL, GENERAL, AND INTRODUCTORY.

OUR knowledge of this great continent is very limited. The Phœnicians are known to have formed colonies on the northern coast of Africa at a very early period, perhaps not less than three thousand years ago. The conquest of Cambyses dates as far back as the year B.C. 525. Therefore, at that time, the coasts of Egypt, of the Red Sea, and the Mediterranean were settled, and were well-known to the ancient Asiatics, who were constantly crossing the narrow isthmus which divided their country from Africa, and which led them at once from parched deserts into a fertile valley, watered by a magnificent river. Herodotus tells us that Necho, King of Egypt, sent out an expedition under the command of certain Phœnician seamen, with the design of their circumnavigating Africa. If these explorers ever accomplished their purpose, the result is not known. Half a century afterwards there was another expedition, of which we know only the fact of its existence. Discovery there was none.

Delisle, Huet, and Bochart, extended the knowledge

of the country as far south as Mozambique and Madagascar. But even these were disputed, and unacknowledged as discoveries. The Ptolemies were the great patrons of science and discovery in their time ; but, notwithstanding this fact, there was but little progress made, under their direction, in the knowledge of Africa. The Romans, who subsequently possessed Egypt, did not penetrate beyond their own dependencies. We have no means of judging as to the knowledge of Interior Africa which was obtained by the Carthaginians. Their merchants, it is said, had reached the banks of the Niger ; but there is no evidence to show that they had ever gone so far.

In respect to the interior of Northern Africa, our first information is obtained from the Arabs, who, by means of the camel, were enabled to cross the great desert to the centre of the continent, and to proceed along the two coasts as far as the Senegal and the Gambia on the west, and to Sofala on the east. Here the Arabs, at a remote date, planted colonies at Sofala, Mombas, Melinda, and at other places.

In the fifteenth century there was a new era in maritime discovery. The voyages of the Portuguese were the first to give anything like an accurate outline of the two coasts, and to complete the circumnavigation of the continent. The discovery of America and the islands of the West Indies gave rise to that horrid traffic in the sale of African negroes which has continued for so many years, and which, though now happily reduced in its main demands, is not yet quite at an end. But this traffic, nefarious as it is in every respect, was the means of obtaining a more extended and

accurate knowledge of the coast as it lies between the Rivers Senegal and the Cameroons. With the obtaining of French and English settlements in Africa, there began systematic surveys of the coast and of the interior.

Admiral Sir Francis Beaufort thus sums up the surveys of the coast of Africa, reaching to the date of 1848: "From the Strait of Gibraltar, the western coast of Africa has been carefully surveyed, and the results published so far as to extend to Cape Formosa in the Bight of Benin; but many of the ports and anchorages on this side of the Cape of Good Hope require a more careful and connected examination. The charts of the whole of the Cape Colony are exceedingly defective, although they have been much improved in recent years. From Delagoa to the Red Sea, and the whole contour of Madagascar, are sufficiently represented on the charts for the general purposes of navigation, though many other researches along the former coast might still be profitably made. The Red Sea has been well surveyed by the East India Company." The northern shore of Africa, with the exception of Egypt, has been surveyed by the English and French.

Much uncertainty and confusion having obtained in regard to the geography of the interior of Africa, a few learned and scientific gentlemen formed themselves into a society in 1788, under the name of "The African Association," their design being the exploration of Inner Africa. Under the auspices of this Association, important additions were made to the geography of Africa by Houghton, Mungo Park, Hornemann, and Burckhardt. But repeated failures

discouraged the Society, and it was merged in the Royal Geographical Society in 1831.

Much more has been done during the last eighty years to make us acquainted with the geography of Africa than had been accomplished in the preceding eighteen centuries, or since the days of Ptolemy. Strictly speaking, it was with Mungo Park that vigorous efforts to explore the interior of Africa began. He went, in 1795, from the River Gambia, on the south-west coast, to the Joliba (or Niger), traced this river as far as the town of Silla, explored the intervening countries, determined the boundary of the Sahara, and returned in 1797. He was a most adventurous traveller, and proceeded on a second journey to the same regions in 1805, with the design of descending the Joliba to its mouth. But this expedition did not greatly add to previous knowledge, and it cost the traveller his life. He had passed Timbuktú, and had reached Boussa, where he was killed by the natives.

In 1799 Hornemann went from Cairo to Murzuk, and from that place transmitted valuable information in regard to the countries lying to the south, especially Bornu. He then proceeded still farther in the same direction; but it is supposed that he soon afterwards perished, as no accounts of his subsequent progress ever reached Europe. An expedition was sent out by the English Government under the command of Captain Tuckey in 1816. The destination intended was the River Congo, which, at that time, was supposed to be the lower course of the Joliba. But the undertaking was the reverse of prosperous. It ascended the river only two hundred and eighty miles, and obtained but

little information. Lyon and Ritchie went from Tripoli to Murzuk in 1819. In 1822 Denham, Clapperton, and Oudney started from Tripoli in the same direction, crossed the Great Desert, and, on the 4th of February, 1823, reached the great Lake Tsad. They explored the surrounding countries as far as Sakatu on the west, and Mandara on the south. Their journey was most successful and important. Oudney died in Bornu. Clapperton undertook a second journey from the coast of Guinea, crossed the Kawara, and reached Sakatu, at which place he died. Richard Lander, his servant, returned to England after having explored a portion of the surrounding country. Major Laing afterwards succeeded in reaching Timbuktu from Tripoli, but was murdered in the desert on his return. In 1827-28 Caillé went from Rio Nunez on the western coast, and reached Timbuktu, returning through the Great Desert to Marocco. In 1830 Richard Lander and his brother succeeded in tracing the termination of the Joliba, or Niger, following its course from Yaouri down to its mouth. In 1832 they embarked on a second expedition, with the design of ascending the same stream as far as Timbuktu; but they reached Rabba only, and the general results of their enterprise were most disastrous. Another great Niger expedition was fitted out by the government in 1841. It consisted of three steamers, and was placed under the command of Captain Trotter. But it proved a failure, and resulted in a melancholy loss of life. Mr. Duncan, one of the survivors, made some additions to our geographical knowledge by his journey to Adafoodia in 1845-46. He was an enterprising traveller, and met an untimely

death in a second attempt, in the same region, for the purpose of reaching Timbuku.

These journeys had been principally restricted to the northern and western portions of the continent. A much larger number of travellers had explored the regions drained by the Nile, the salubrity of which, especially in Abyssinia, is so much greater than western Africa—so much, indeed, is it so, that among the many explorers of the former, a very small proportion have died as compared with the great loss of life in western Africa. Among the most distinguished of the East African travellers are Bruce, Brown (who reached Darfur), Burckhardt, Caillaud, Rüppell, Rusegger, Beke, and the Egyptian expeditions up the Nile.

The Dutch founded a settlement in South Africa as early as 1650; but not much information respecting the interior of that part of the continent was obtained till the end of the following century, when a series of journeys was commenced by Sparrmann, and followed up by Vaillant, Barrow, Trotter, Somerville, Lichenstein, Burchell, Campbell, Thomson, Alexander, and Harris.

In the early part of the present century many, in this country, manifested a deep interest in the various parts of Inner Africa; and, since that date, important discoveries have been made which have partly lifted the veil which had hitherto enveloped this part of the world in apparently impenetrable mystery.

The Church Missionary Society established a mission at Mombas, in about 4° S. lat., on the east coast of Africa, and to this station they appointed Messrs. Krapf and Redmann. From 1847, these gentlemen

long continued to explore the interior from that direction. At several hundred miles from the coast they discovered high mountains covered with perpetual snow. This fact is the more remarkable on account of the nearness of these mountains to the equator. The existence of snow on the mountains of Kilimanjaro and Kenia has been disputed with but little reason. These two remarkable peaks, to judge from the description of the missionaries, seem to be isolated cones, rising out of regions comparatively little elevated, and surrounded by plains in the same way as Mount Ararat, Mount Hermon, or the Sierra Nevada de Santa Martha in the equatorial regions of South America.

Missionaries have been the pioneers of geographical discovery also in South Africa. Kolobeng (in lat. $24^{\circ} 40'$ S., long. $25^{\circ} 55'$ E.) is a far inland station, and, at the time of his appointment to it, David Livingstone was much nearer to the Kalahari Desert than was any one of his fellow-labourers. On the 1st of June, 1849, Mr. Livingstone the missionary, accompanied by Messrs. Oswell and Murray, started on their journey from Kolobeng, with the design of reaching a lake which had long been reported to exist in the interior. In the subsequent pages we shall furnish particulars of their journey, and the results of it, as well as of subsequent explorations, either by these or other travellers, as they have become known to us, but the details of which would be unsuitable here, in this introductory summary. Livingstone, Oswell, and Murray, after having travelled three hundred miles through the Kalahari Desert, came upon a fine river, the Zouga,

which issues from the lake of which they were in search. They followed it upwards of three hundred miles, when they reached the eastern extremity of the lake, the chief name of which is Ngami, and which has an elevation of two thousand eight hundred and twenty-five feet above the level of the sea. In 1851, Livingstone and Oswell started again for the north, but, on this occasion, took a course more easterly. They reached the latitude of $17^{\circ} 25' S.$, and discovered the Chobé and Sesheké, deep and constantly flowing rivers, supposed by them at the time to be the feeders of the Zambesi. The Zouga they believed to be absorbed in sands and salt-pans.

Captain Vardon explored the region of country to the north-east of Kolobeng, tracing the River Limpopo to a considerable distance. Gassiot made an interesting journey, in 1851, from Port Natal north-west, through the mountains, keeping along their western slope, and ultimately reaching Limpopo. In the course of the same year, Mr. Galton explored a part of South Africa from Walfisch Bay, on the west coast, extending from that point as far as $17^{\circ} 58' S.$ lat. in the north, and to 21° E. long. in the east, and inhabited by the Damara and Ovampo. There were not many interesting particulars noted; but the whole region was accurately determined, and by this means the journey claims to rank as one of great importance.

In 1852, a journey was made by Mr. Plant of Natal, from that place to Delagoa Bay, in which he discovered that St. Lucia Bay leads into an extensive inlet previously unknown.

To the north of the equator, the mission to Lake

Tsad originated with Mr. James Richardson. He left England in 1849, for the purpose of concluding commercial treaties with the chiefs of Northern Africa, as far as Lake Tsad, by means of which the legitimate trade with those countries might be extended, and slavery abolished. Upon the proposal of Mr. Petermann, Dr. Barth and Mr. Overweg accompanied Mr. Richardson, for the purpose of making scientific observations. The particulars in respect to this expedition we shall note in future pages. It will be sufficient here to observe that these three gentlemen started from Tripoli on the 23rd of March, 1850, after having minutely surveyed the mountainous region to the south of that place. During the first year, the travellers successfully crossed the whole of the Sahara, in a very circuitous and westerly direction, and thus explored a great portion of Northern Africa, which had never before been visited by any European. Their route from Ghat to Kano, in particular, led them through the powerful kingdom of Aïr or Asben, and was highly interesting. In the second year, the travellers explored a large portion of Sudan, in different directions, for which purpose they separated on their arrival at the northern frontiers of that country, pursuing different routes, it being their purpose to meet at Kuka, the capital of Bornu. Barth and Overweg reached that place in safety, but Richardson died on the way, within six days' journey of it, in March 1851. The other travellers, nothing daunted, continued their explorations, Barth penetrating three hundred and fifty miles to the south, as far as Yola, the capital of the kingdom of Adamaua; and Overweg navigating Lake Tsad in a

boat, which, with great labour, had been conveyed in pieces, on the backs of camels, from Tripoli, across the burning sands of the Sahara. In September 1851, the travellers set out together on a journey to Borgu, a mountainous country lying to the north-east of Lake Tsad, about midway between it and Egypt. They travelled under the protection of a large army of the Sheikh of Bornu, which, however, was attacked at no great distance beyond Lake Tsad, and put to flight so suddenly, that Barth and Overweg saved their lives and instruments only by a quick retreat. Having returned to Kuka, they set out southwards with a large escort as before, and, on this occasion, they explored the country a considerable distance beyond Mandara, the farthest point of Denham's journey, and found the districts through which they passed remarkable for their fertility. With the beginning of the third year of their explorations, Barth made a journey to Maseña, the capital of the kingdom of Baghermi, to the south-east of Lake Tsad, while Overweg, travelling in a south-westerly direction, reached within one hundred and fifty miles of Yacoba, the great town of the Fellatahs. And this was his last journey. On his return he was seized with fever at Kuka, and, after a short and severe illness, died, the second victim in that expedition, in September 1852. Dr. Barth was just about to start for Timbuktu, and a reinforcement, consisting of Dr. Vogel and two soldiers, a sapper and a miner, were despatched to his assistance. The details of his travels, and those of others who have succeeded him, in African exploration, we shall, to avoid repetition, give in the sequel.

The name of this great Continent has been the

subject of discussion among philologists and antiquarians. The Greeks called it Libya, Λιβυη, and the Romans Africa. Varro believed he had found the etymology in *Lîbs*, the Greek name of the south wind, and Servius proposed to derive the Roman name from the Latin word *aprica* (sunny), or the Greek word *aphriké* (without cold). The probability is that the name Libya was derived by the Greeks from the name of the people whom they found in possession of the country to the westward of Egypt, and who are believed to have been those that are called in the Hebrew Scriptures *Lehabim* or *Lubim*. Suidas informs us that Africa was the proper name of that great city which the Romans called *Carthago*, and the Greeks *Karchedon*. There is no room, at all events, for doubt that this was the name applied originally to the country in the immediate neighbourhood of Carthage, which was the part of the continent first known to the Romans, and that it was subsequently extended, as their knowledge increased, so as to include the whole continent. As to the meaning of the name, the language of Carthage supplies a simple and natural explanation—the word *Afrygah* meaning in that tongue a separate establishment, or, in other words a colony, as Carthage was of Tyre; so that the ancient Phoenicians, at home, may have spoken of their Afrygah, just as we speak of our colonies. The native Arabs of the present day still give the name of Afrygah or Afrikiyah to the territory of Tunis. The name does not seem to have been used by the Romans till after the first Punic war, at which time they became acquainted with what they afterwards called *Africa Propria*.

Africa lies between the latitudes of 38° N. and 35° S., and is of all the continents the most tropical. Strictly speaking, it is, naturally, an enormous peninsula, attached to Asia by the Isthmus of Suez. The most northern point is the Cape, situated a little to the west of Capo Blanco, and opposite Sicily, which is in lat. $37^{\circ} 20' 40''$ N., long. $9^{\circ} 41'$ E. Its most southerly point is Cabo d'Agulhas, in $34^{\circ} 49' 15''$ S.; the distance between these two points being four thousand three hundred and thirty geographical, or about five thousand English miles. The most westerly point is Cabo Verde, in long. $51^{\circ} 21'$ E., lat. $10^{\circ} 25'$ N., the distance between the two points being about the same as its length. The Atlantic washes the western coasts, the Mediterranean the northern, and the Indian Ocean the eastern. It is difficult to estimate the superficial extent of such a country as Africa; but it has been taken at eight million five hundred and fifty thousand geographical square miles, exclusive of the islands. It is larger than Europe or Australia, but smaller than the Asian and American continents. The coast line is very regular and unbroken, and there are not many bays or peninsulas. The principal inlet is the Gulf of Guinea, with its secondary divisions, the Bight of Benin and the Bight of Biafra. On the northern coast are the Gulf of Sidra and the Gulf of Kabes, and on the eastern the Gulf of Arabia.

In regard to physical form, Africa consists of the great plain, the table-lands, and the mountain ranges and groups of the central and southern division. The plain includes the Sahara, the region of Lake Tsad, and the valley of the Lower Nile. The Sahara is not a

plain in its whole extent, but for the greater part it rises into table-lands, with mountain groups, in some instances of more than six thousand feet elevation. The designation, plain, seems merely to be a general term of distinction by which this part of the country is separated from the more elevated region to the south. The Sahara is not a monotonous expanse of sand; on the contrary, there is great variety in its conformation and character. This great desert is fringed on the north with far extending table-lands, which in some places rise abruptly from the Mediterranean to the height of one thousand five hundred feet, and then gradually descend to the Delta of the Nile. There is then an elevated region to the south, which extends from the Great Syrtis or Gulf of Sidra, as far as middle Egypt, and comprises the oases of Augila and Siwah. The level of this region is so low that the oasis of Siwah is as much as one hundred feet below the level of the sea. This region is again followed by a table-land of large extent, probably traversing the Lybian desert, and reaching as far as the first cataract on the Nile. The north-western part, as far as Sokna, consists of the Hamadah, which is a stony, dreary, and extensive table-land, of from one thousand five hundred to two thousand feet high, which intercepts the progress of commerce and civilization from the shores of the Mediterranean to Central Africa. This table-land is known to us principally from the reports of Richardson, Barth, Overweg, and Dickson who went over part of the same ground after them. Not far from Sokna, this plateau is broken up, and forms the Jebel-es-Soudy, or Black Mountains; and, again, on the route

from Murzuk to Egypt, it is split up into picturesque cliffs, which bear the name of El-Harouj. This table-land, on the side towards Tripoli, is bordered by the Gharian Mountains. This range is not, as some have supposed, connected with the Atlas Mountains. It is separated from them by a depressed belt, which sinks even below the level of the sea. This low-lying region is the western boundary of the Sahara, and it extends from the Gulf of Kabes along the southern slope of the Atlas system to the Wady Draa, bordering on the States of Morocco, Algeria, and Tunis. Tuat, an extensive oasis, occupies the central portion of this territory. From Wady Draa, the great plain extends along the western shore as far as the River Senegal, and probably continues as far as Timbuktu, and Lake Tsad. Beyond the Hamadah, southwards, the kingdom of Fezzan and the oasis of Ghadamis are flat and low; and between Fezzan and Lake Tsad, there is a tract of country which may also be considered rather as a desert than a table-land. The western half of the Sahara is thus surrounded by a broad belt of plains and depressions, the central parts being formed by great table-lands and mountains, and comprising the kingdom of Aïr or Asben, explored by Richardson, Barth and Overweg. The route which was followed by Dr. Barth in his journey to Agadez, the capital of that kingdom, was girt by mountain ranges and groups, rising to three thousand and four thousand feet. Mount Dogem, the culminating point of these ranges, is between four thousand and five thousand feet high. The eastern portion of the Sahara is a considerably elevated table-land, comprising the mountainous country of Borgu. The

highest summit in the whole region is said to be Ercherdat-Erner. The narrow valley of the Nile is the eastern boundary of the Great Desert.

To the south of this region, Africa is a great mass of elevated land, rising more or less above the level of the sea. Some geographers have maintained that they can trace a system of terraces on all sides. It is certainly so on the southern side, but the same feature is not discernible throughout. Indeed, generally speaking, the plateau on the other sides either gradually slopes down into a plain along the sea-shore, or rises abruptly out of the sea, and presents a deep edge of from seven thousand to eight thousand feet elevation. The edge of the table-land is, however, usually from one hundred to three hundred miles distant from the sea. Beginning at the Cape, there is an almost uninterrupted table-land, extending to the north for at least one thousand geographical miles. The basin of the Orange River forms the southern portion, and this is succeeded by the Kalahari Desert, which is again continued by the basin of the Sesheké and Lake Ngami, there being many rivers, while the whole region is level, and Ngami two thousand eight hundred and twenty-five feet above the sea. There is no doubt a connection between this territory and the basin of the Zambesi. To the north, the ground rises and forms the water-shed between the basins of the Congo River and Lake Nyassa. In this region were supposed to lie "the Mountains of the Moon," so frequently mentioned in the ancient geography of Africa. The site of them was continually shifted from one latitude to another, while all agreed that they ran from east to west; but

Dr. Beke, from personal observation, determined that they had a direction from south to north, and were parallel with the eastern coast, and that they form the southern continuation of the Abyssinian table-land. The most elevated peaks rise on the outer edge of the range, between it and the coast, and as isolated cones. The Kenia and Kilimanjaro, part of this system, and two of those peaks, are, as we have said, snowy mountains, and, that being their character, they must have an elevation of at least twenty thousand feet. Abba Yared, in the northern edge of the Abyssinian table-land, is fifteen thousand feet; Mendif, south of Lake Tsad, is isolated, and is probably ten thousand feet high, and Alantika, conspicuous to the south of Yola, $8^{\circ} 30' \text{ N. lat.}, 13^{\circ} 45' \text{ E. long.}$, is also isolated, and estimated by Dr. Barth at ten thousand. The loftiest of the Cameroons is thirteen thousand seven hundred and sixty feet, and, in Southern Africa, the Spits Kop, or Compass Berg, is ten thousand two hundred and fifty.

The Atlas Mountains occupy the north-western region of Africa, consisting of several ranges, their loftiest summits rising to an altitude of about fifteen thousand feet.

The most frequently occurring and most widely distributed rock formations in Africa are those of sandstone and limestone; natron, which is rare in other countries, is comparatively abundant. There is salt in some parts, but elsewhere it is entirely wanting. Metals are nowhere abundant—gold, however, is found in small amount in various localities. Precious stones are frequently found in most of the tropical countries;

but here they are of rare occurrence. At present the discovery of diamonds in the region of the Cape has excited considerable public interest, and individuals, now and again, have profited by their labour, but time is necessary in order to a sound judgment respecting the whole enterprise.

Africa is a land of deserts. The rivers are comparatively few, although recent explorations have shown the amount of water in the continent to be much greater than had previously been supposed. In many instances the smaller rivers and lakes present only dry water-courses in certain seasons of the year, and even some of the larger streams approach nearly to the same condition. Even Lake Tsad is sometimes nearly dry. Floods are prevalent, even in the desert, in the rainy season. The importance of such floods is very great. There may be inconvenience, and in the time of evaporation there may be disease, but on their subsidence vegetation is abundant and beautiful. The essential service of the Nile inundations to Egypt need not be more than named.

The waters of Africa generally flow into the Atlantic and its branch, the Mediterranean, there being no extensive connection between this river system and the Indian Ocean.

Historically, the Nile is the oldest of the rivers of Africa. Without it the most ancient civilization could not have existed. Egypt is dependent upon it, and Egypt comes before us with an advanced civilization, hieroglyphed on her monuments, as having existed in such a condition thirty-five centuries before the Christian era. Without admitting or rejecting claims

whose evidence we can only partly understand, the antiquity of the land of the Pharaohs is not to be disputed, neither is its knowledge of many arts, nor yet its dependence upon this remarkable stream. But, even now, although we seem to come near to the solution of the mystery, and although several have laid claim to a veritable discovery, the origin of the river is unrevealed to this day. Our boastings are reproved by the fact that "*caput Nili quærere*" is a task not yet accomplished. The three principal tributaries from the east have, each in succession, claimed the distinction of being the main stream. The Atbara, called by the Abyssinians Takkazie, the last of the tributaries of the Nile before its confluence with the sea, was considered, in early Christian ages, as the head of the Nile. It rises in the Abyssinian provinces of Lasta and Samen, amidst mountains attaining the height of fifteen thousand feet. From the same mountains issues the Abai, formerly designated the Astapus, which becomes the Bahr-el-Azrek, or "Blue River," at Khartum. The Abyssinians still look upon the Abai as the Gihon of Genesis, as did also the Portuguese Jesuits of the sixteenth and seventeenth centuries. Pedro Paez visited its source in the peninsula of Godjam, a hundred and fifty years before the time of Bruce, and described what he saw.

Above the junction of the Astapus with the Bahr-el-Abyad, or "White River," the ancients seem to have known nothing of the course of the Nile, before the time of Ptolemy, except that it came from the west. Of more recent explorations in the region of the Nile there will be occasion to give particulars elsewhere.

But here it may be remarked that three expeditions were sent up the course of the river between 1835 and 1841 by the Mohammed Ali. From these many particulars were learned. Beyond Sobat, the stream was found to be upwards of one thousand feet broad, the sources being supposably three or four hundred miles beyond. Later efforts towards discovery have more than confirmed the supposition. The length of the Nile is certainly, from its mouth to its source, not less than three thousand four hundred miles, and the stream drains an area of at least two million English square miles.

The River Senegal is upwards of eleven hundred miles in length, and has its sources in the same elevated tract of land as those of the Kawara. The Gambia and Rio Grande, south of the River Senegal, are also considerable streams. The Kawara, commonly but erroneously called Niger, is next to the Nile the largest of African rivers, unless we also except the Congo, which is not fully explored. Even now the sources of it are not certainly defined. It appears to be the same as the Amner, which is said to rise in a lofty group of mountains to the east of Liberia. As far as Timbuku it is called the Joliba, and its course is there well known; but from that point to Yaouri considerable obscurity hangs over it. Thence down to its mouth it was first traced by Lander. It is generally there called Kawara, although it has several names in the different languages of the tribes which live upon its banks. We know but little respecting the tributaries of the Kawara. The Tchadda is the most important of them, and it rivals the Kawara itself in magnitude

at the confluence. It reaches far into the heart of Inner Africa. It was explored by Dr. Barth in its upper course, where it flows through the kingdom of Adamaua. Even there it is half a mile broad, and ten feet deep, and is called Benue. The length of the Kawara is about three thousand miles, and it drains an area of one million five hundred thousand square miles.

To the south of the equator, the west coast receives many large rivers, some of which are even as yet but little known. Of these may be enumerated the Zaire or Congo; the Coanza; the Nourse or Cunene; and the Swakop, explored by Mr. Galton. The Orange River is about one thousand miles in length. Its head streams are the Ki Gariep or Vaal River, and the Nu Gariep, which unites in its own stream the Caledon and Cradock rivers. The Orange River drains an area of about three hundred and fifty thousand English square miles. Beyond the southern extremity of Africa, and advancing along the eastern coast, there is the Limpopo, which is a very considerable stream. The Zambesi is the largest river of the eastern coasts. Livingstone and his companions have thrown much light upon its sources and its character, and their information will come before us in the sequel.

The lake country is also described in the details of travel furnished by individual explorers, and therefore need not here be specially characterised.

Africa lies almost entirely in the torrid zone, and is, therefore, the hottest country which is known to us. The highest temperature is to the north of the equator. In Nubia and Upper Egypt eggs may be roasted in the sand. Along the Mediterranean, the influence of the

sea makes it more temperate. The country is more elevated to the south of the Great Desert, and is cooler, it being said that some parts near the equator reach the altitude of perpetual snow. But there is no regular snow-fall even in the most southern or northern regions. In Northern Africa, the radiation is very great, the soil of the Sahara rapidly absorbs the sun's rays, but during the night it loses its heat so quickly that ice is known to have been formed. The influence of the regular winds is not much felt in this continent, unless it be the monsoons of the Indian Ocean. The monsoons extend to about a third portion of the eastern shores only, but they considerably affect the whole of the African countries. Hurricanes sometimes occur at the south-eastern extremity, and but rarely in other parts. The north is exposed to hot winds and storms from the Sahara, these being called the Khamsin, in Egypt; the Sirocco, in the Mediterranean; and the Harmattan, in the western regions. These winds are characterised by extreme heat and dryness, they lift the sand and fill the air with dust, greatly increasing evaporation, and frequently proving fatal to the vegetable and animal creation of the regions over which they pass.

On the whole, the supply of rain is very scanty. The Sahara and the Kalahari are almost rainless. The clearness of the atmosphere exceeds everything of the kind which is known in other parts of the world. European astronomers, visiting these latitudes, look with astonishment on the nocturnal splendour of the heavens—some of the planets shining with great brilliance, and occasioning deep and well-defined shadows.

In the regions which lie between the Kawara and the Senegal, copious rains come with the south-east trade winds, so that at Sierra Leone as much as three hundred and thirteen inches have been known to fall in the course of a year. But the largest supply of rain seems to be brought to Africa by the summer monsoon on the east coast. This monsoon lasts from April to October, extending over the Indian Ocean in a half-circle from south-east to north-east by west. These winds bring such falls of rain as drench the extensive plains and rising grounds of the east horn of Africa. They are broken, and their influence diminished by the great Abyssinian table-lands. No rain falls in these regions when the monsoon comes from the Asiatic continent. The south-east monsoon extends northwards as far as Lake Tsad and Kordofan, and even to the latitude of 22° . Its influence begins to be felt in May, or a month later than on the coast. This is a clear proof that there is no connected equatorial range of high mountains existing in Central Africa, such as was supposed by early geographers when they spoke of the "Mountains of the Moon." To the east, where high mountains are known to exist, the same rain-bearing wind is so much interrupted by them that it reaches the northern portions of Abyssinia a month later than Lake Tsad and Kordofan. The upper basin of the Nile being, in all likelihood, not far from the coast, that stream receives its supplies of water with the beginning of the monsoon, and continues to rise till September.

The vegetation of Africa presents many peculiarities. A traveller passing from the south of Europe sees, from

Europe to Tangier, but little that is different from what he has left behind him. He might suppose himself still in Spain or France. There are groves of oranges and olives, wide plains covered with wheat and barley, thick woods of evergreen oaks, cork-trees, and sea-pines. These, intermixed with cypresses, myrtles, arbutus, and fragrant tree-heaths, form the chief features of the landscape. The plains are covered with the gum cistus, and the hills and rocks with rock-roses, palmetto-trees, and the wild caper. In the early months of the year, the climate being like that of our spring, the meadows are green' with grass, with innumerable flowers, and the gardens are embellished with the blossoms of the almond, the apricot, and the peach. Even in the summer there are still a few flowers along the banks of the rivers, but in the intense heat of most parts all floral beauty is burnt up.

In the Barbary States, the principal cultivation in grain consists of a kind of wheat, barley, maize, Caffre-corn (*Holcus sorghum*) and rice. Tobacco, olives, and figs thrive luxuriantly, as also do pomegranates, grapes, jujubes, and melons. There are also grown the white mulberry for silk-worms, indigo, cotton, sugar-cane, and most of the culinary vegetables of Europe. In the mountainous country, south of the Barbary States, in the chain of the Atlas, is grown that peculiar timber (*Thuja articulata*), called the sandrach-tree, which is almost imperishable, and from which the ceilings of mosques are exclusively constructed. It is supposed to be the shittim-wood of Scripture.

Passing the chain of the Atlas, the scene soon becomes different. There are now few trees, on account

of the dryness of the climate. But here, where rain seldom falls, and where the heat of the winds is scarcely supportable even by the natives themselves, the palm, providentially, forms a grateful shade which is impervious to the rays of the sun, and beneath which flourish the orange, the lemon, the pomegranate, and the vine—all of which, although reared in constant shade, acquire a peculiar richness of flavour.

The vegetation of Egypt is intermediate and partakes of the character of both of these last-named features. In the parts watered by the Nile there is a rich produce of grain crops, of various kinds; but in the more southern and drier districts, nothing but stunted and miserable-looking bushes are left to contend with the accumulating sand for the possession of the soil. In the richer parts of the country there are acacias which yield gum arabic, large tamarisk-trees, the senna plant, with cotton, coffee, indigo, and tobacco.

The deserts in the interior of the continent are generally unoccupied by any plants, except such as are of the most stunted character. One of the most remarkable is a grass called Kasheia (*Pennisetum dichotomum*), which wholly covers immense districts, and which is a great annoyance to travellers by its prickly involucrum; another is the agoul (*Alhagi maurosum*), which furnishes a likeable food for the camel. In the equinoctial parts of Africa all European trees disappear, and even the date is seldom to be seen. The flora partakes largely of the character of the plants of India, but there are peculiarities which belong to the African localities. There are great masses of the baobab, the fruit of which

affords a grateful drink to the natives, and immense cotton-trees, which project at the base into great buttresses ; there are shrubs in considerable variety, rich verdure, groups of oil palms, sago palms, and others of the same tribe, reaching down to the water's edge. In the thickets many varieties of climbers twine among the branches of the trees, which they adorn with flowers of white, scarlet, and orange. Pine-apples abound in the woods in some places, and have established themselves as completely as in their native soil in the tropical parts of America.

In the tropical regions of Africa there are no waving fields of corn ; the vine is unknown ; figs are worthless ; only the orange and the lime remain. The cavassa, the yam, the guinea-pea, and the ground-nut supply their place. Here and there are to be found various kinds of apples and plums ; but the heat is so intense that all tree fruit is diminished in size and greatly deprived of succulence and flavour.

Approaching the southern point of the continent, a wilderness of bare sand occupies the centre of the country. In the karoos of the Cape Colony are to be found fleshy, leafless tribes of stapelias, mesembryanthemums, euphorbias, crassulas, and aloes, with other plants, which hold the soil by a single wiry root, and feed principally upon the dews of heaven. Among these grow many varieties of heath. The hills and rocks are covered with a remarkable tribe of plants called Cycadaceæ, intermediate, so to speak, between ferns and palms ; and after the rains, the whole country teems with the blossoms of the ixia, the gladiolus, the disa, the satyrium, and the oxalis. At Cape Town the

American aloe has been introduced, which, with its spiny leaves of six feet in length, forms impenetrable hedges, more resembling chevaux-de-frise than any living variety. The oaks and the pines of Europe have also found here a congenial climate. The islands partake more or less of the vegetation of the continent, modified chiefly on the west side by the cooling breeze of the Atlantic, and on the east by the wide expanse of the Indian and Southern Oceans. In these parts there is usually an entire absence of African sterility, in consequence of their insular position. From their luxuriant vegetation we may judge what that of Africa would be if either nature or human skill could succeed in conducting rivers and streams into the regions of barrenness and drought.

In Africa, there is great abundance of large quadrupeds of many kinds, both of those which belong also to other continents, and of those which are peculiar to itself—such as the giraffe, the hippopotamus, the zebra, the quacha, the gnu, and some other species of the antelope tribe, of which there are about twenty varieties, and the two-horned rhinoceros, of which there are at least two varieties. Of the smaller quadrupeds there are also many species unknown elsewhere.

The giraffe is found in all the dry regions of Africa, between the sources of the Senegal and Dongola. It has seldom been seen in the richer soil of Sudan. In its native country it browses on trees, but when domesticated it is not fastidious, but will eat any kind of vegetable food. It is an inoffensive animal.

The hippopotamus is a most peculiar and unwieldy animal confined to Africa. It abounds in all the large

rivers. It is amphibious, but derives its chief sustenance from the land, while it lives mostly in the water. It feeds on shrubs, and reeds, and the grassy produce of the banks and shallows of rivers. In the land-track of the hippopotamus, which is like the ruts of two waggon wheels, the Africans make a deep pit, carefully covered over, and if he fall into the trap, he is so awkward that he cannot get out. The average weight of this enormous animal may be about three or four thousand pounds.

The zebra is a member of the asinine tribe, and is striped in every part, from the tip of the nose to the end of the tail. Its head is large, its ears long, and it is destitute of beauty in general. It is difficult to tame, and very vicious. The quacha is much like the zebra, but is less striped, more robust, better shaped, and not difficult to domesticate.

The gnu is of the antelope genus. It partakes in its form of the horse, the stag, and the antelope: the shoulders, body, thighs, and mane being equine; the head bovine; the tail partly of the one and partly of the other, exactly resembling that of the quacha; the legs and feet slender and elegant like those of the stag, and, finally, it has the *subocular sinus*, which is supposed to be the distinguishing characteristic of the antelope tribe. It is so fierce and full of gambols, that the Dutch boers of the Cape have named it *wilde beest*. It is strong, swift, nice in the nose, and quick-sighted. The motions are free, varied, and elegant. Herds of them are to be met with in the plains bordering on the Orange River.

The two-horned rhinoceros of Africa is different from

that of India. The skin is smooth compared with the folds so remarkable in the Indian species, which is covered as with a hide of mail. The eyes are low in the head, almost at the root of the nose, and close under the upper horn, and so small, that one is apt to suppose them of little use to so enormous an animal; but as they are placed in a socket which is considerably projected, they have a wide range, and are capable of an immense sweep round the horizon. The variety found near the mouth of the Orange River is called the white rhinoceros, and is larger than the other. Another variety was found at a considerable distance by Campbell, with the larger horn almost straight, and longer, while the other horn was smaller in proportion. This immense animal is found in all the woods of Africa, from Sudan to the Cape of Good Hope.

Of the eland, Africa contains more species than are to be found in all the rest of the world. Elands are of many sizes. The finest and best developed are most beautiful creatures. The male has been known to measure ten feet and a half in length, by six feet and a half in height. They are mild of temper, and easily hunted down.

The springbok is one of the most gracefully elegant and most numerous of all the species of antelopes to be found in South Africa. Sometimes springboks assemble in herds of thousands, especially at the times of their migrating to the north, and also at the season of their return. It leaps to the extent of from fifteen to five and twenty feet—hence its name. Many other descriptions of antelopes are to be found in various parts of Africa. Antelopes follow their leader like

sheep. They are, therefore, easily driven towards some small opening, and, as the whole herd presses onwards, following the leader, great havoc is made among them by hunters.

The elephant is found in all the forests. Gigantic as it is, it is a harmless animal. It is usually taken in pits with stakes at the bottom.

The buffalo is probably the most fierce and powerful of the whole bovine tribe. Its height is about that of a common-sized ox, but it is nearly twice its bulk. Its horns at the base are about twelve or thirteen inches, separated by a very narrow space, which fills up with age, and gives the animal a solid forehead of horn, as hard as iron or rock. A conflict between the buffalo and the lion is terrific, and it is only when the lion can by stratagem surprise him that the buffalo is conquered.

The African lion is the noblest animal of his race. None of the Asiatic lions can compare with him for size, strength, or beauty. The habits of the lion are those of the feline tribe. He never attacks openly unless he is hungry. He is roused from sleep only by hunger. He then watches in ambush till an opportunity occurs for pouncing on his prey. If nothing present itself, he then walks out, and, finding a flock of antelopes, or sheep, selects his victim. In the case of sheep under the care of a man, he invariably prefers the man to the sheep.

The tiger is to be found in several varieties, less powerful, however, than that of Bengal. Leopards are numerous and very fierce. There are wolves, jackals, wild cats, and other smaller animals, which live predatory

lives, and are ferocious and troublesome. Baboons and monkeys of many sizes abound in the woods of the tropical regions.

There are many lizards in all the sandy deserts, and there are two or three species of chameleon. The crocodile or alligator is found in all the larger rivers. In such a climate it is to be expected that various insects and reptiles should abound; scorpions, scolopendras, enormous spiders, snakes, and other venomous creatures. Termites, or white ants, are very numerous. They destroy everything in the shape of wood, and march together in such swarms, that the devastation they leave behind them is appalling. Locusts are still more destructive. An army of locusts passing over a country, leaves it as if it had been swept with a broom.

In Africa there is a vast variety of birds, from the large ostrich, down to the little *certhia*, or creeper. There are many specimens of the vulture, the secretary bird, eagles, kites, crows, guinea-fowls, bustards, grouse, partridges, quails, and swallows. The crane, the flamingo, the pelican, and many varieties of water-fowl frequent the rivers and lakes. Parrots and parroquets abound in many parts.

Fish in great variety are to be found in most of the rivers as well as on the coast. On the coast sharks, as well as both black and spermaceti whales, are numerous.

Of the three hundred mammals of different species which are known to be inhabitants of Africa, more than two hundred are peculiar to that continent and to Madagascar. Of these, a great majority are to be found only to the south of the Great Desert.

From the Mediterranean to about lat. 20° N., the inhabitants are of various races. The Berbers of the region of the Atlas, the Tuaricks and Tibbus of the Sahara, and the Copts of Egypt, are all descendants of the original population, the Moors being of mixed descent. The Ethiopic or negro race are found between lat. 20° N. and the Cape Colony, there being, however, many varieties of physiognomy among those who bear the general name. In the Cape Colony itself, and in the parts surrounding it, the home of the Hottentots is found.

The Copts are descended from the ancient Egyptians. Their number is not more than one hundred and fifty thousand, and about ten thousand of them reside about Cairo. They are darker than Arabs, their cheek-bones being high, and their beards thin and their hair woolly. Their religion is a corrupt form of Christianity. They are extremely bigoted. Their morality is of a low standard. They are sullen, and false, and avaricious, and drink to excess. The Coptic may now be considered a dead language, the Arabic having come to occupy its place.

Above Egypt there are two tribes, resembling each other in general physical development, yet speaking different tongues. Probably one is aboriginal or native; the other foreign. Prichard terms them Eastern Nubians—or Nubians of the Red Sea, and Nubians of the Nile—or Berberines. These tribes are of a red-brown complexion, and their hair thick and frizzly. The Eastern Nubians are tribes of wandering people who inhabit the country lying between the Nile and the Red Sea. The Barába or Berberines in-

habit the valley of that name from the southern limit of Egypt to Senaar. They live on the banks of the Nile, and being honest and industrious, wherever there is available soil they utilise it, planting trees, sowing grain such as durra, and setting up wheels for irrigation.

The Tibbus are spread over the eastern parts of the Sahara, as far as Fezzan and Lake Tsad. They occupy the ground on which the ancient Lybians formerly lived. Some of them are black, others copper-coloured. They are well made, though slim. Their hair is not woolly, though curled. They are chiefly a pastoral people, with many horses, cattle, sheep, and goats—camels, however, being their most valuable possessions. They build their villages in squares. Their dwellings are of mats, and are clean and neat. Formerly they carried on a considerable traffic in slaves between Sudan, Fezzan, and Tripoli. Happily, this description of trade has of late years been much interrupted.

All that is not Arabic in the kingdom of Marocco, all that is not Arabic in the French provinces of Algeria, and all that is not Arabic in Tunis, Tripoli, and Fezzan, is Berber. The language, also, of the whole country between Tripoli and Egypt is Berber. The extinct language of the Canary Isles was Berber. And the language of the Sahara is Berber. The Berber languages are, in their present use, inland tongues—the Arabic, as a rule, is the language for the coast, from the Delta of the Nile to the Straits of Gibraltar, and from the Straits of Gibraltar to the mouth of the Senegal. The Berbers are a nation of

great antiquity; and from the earliest times of which we have any historical record, they have occupied the same territory as now. In the northern parts of the Atlas they are called Berbers; in the southern tracts, Shuluhs; in the hilly country, Kabyles; in Mount Aouess, the Showiah; and in the desert, the Tuarick. All belong to the same natural stock. In the Atlas Mountains there are said to be more than twenty different tribes, perpetually at war with each other. They are very poor. The means of living, on the part of many, is the plundering of those who have anything to seize, and bands are formed and excursions made for that purpose. They are athletic, strong-featured, and hardy. They wear a sort of woollen garment, without sleeves, fastened round the waist by a belt.

In the mountains of the northern Atlas, the Shuluhs live in houses of stone and mud, covered with slate, and chiefly in villages; but they are occasionally to be found in caves or tents. They are huntsmen, yet they cultivate the ground, and trade in honey. They are well formed and hardy, their complexion being comparatively light. The Kabyles of Algeria and Tunis are noted for their industry, not only in tilling the ground, but also in working in mines in the mountains, obtaining lead, iron, and copper. They live in huts spread in groups over the sides of the mountains. They are of middle stature, and dark-brown colour, sometimes nearly black.

The Tuaricks spread themselves, in various tribes, over the greater portion of the Sahara. The expedition under Richardson, Barth, and Overweg has greatly

increased our knowledge of these people. They traversed a wide extent of the territories which the Tuaricks occupy. The following are the names and localities of the principal tribes:—1. Tanelkum, located in Fezzan. 2. Azghers, including, i. Ouraghen, family of Shafou; ii. Emanghastan, family of Hateetah; iii. Amana, family of Jabour—all located at Ghat. 3. Aheethanaran, the tribe of Janet. 4. Hagar (Athagar), pure Hagars and Maghatale. They occupy the tract between Ghat, Tuat, and Timbuktu. 5. Sagamaram, located on the route from Aisou to Tuat. 6. Kailouees, including the Kailouees proper, the Kaltadak, and the Kalfadaï. 7. Kilgris, including the Kilgris proper, the Iteesan, and the Ashraf. These and the tribes immediately before mentioned inhabit the kingdom of Ahir. 8. Oulimad tribes, surrounding Timbuktu in great numbers. This, probably identical with the Sorghou, is the largest and most powerful tribe, while the Tanelkums are the smallest and weakest.

The various tribes are very different in character, but they are all fine men, tall, straight, and handsome. All the caravans crossing their territory must pay tribute to them. This is one of their means of living. They are abstemious and subsist chiefly on coarse brown bread, dates, olives, and water. Even in the heated desert, where the thermometer is generally from 90° to 120°, they are clothed from head to foot, and cover the face up to the eyes with a black or coloured handkerchief.

Large portions of the empire of Marocco are inhabited by the Moors, who are spread along the whole

Mediterranean coast. They are a mixed race, grafted upon the ancient Mauritanian stock. They have in course of time incorporated with themselves, through intermarriages, much of the blood of the Arabs and of the Spaniards. Their language is Arabic. In bodily conformation they considerably resemble Europeans. They are intellectual, but cruel. They have had many revolutions among them, and these have been always most sanguinary. They have been much given to piracy. In religion, they are Mahometan. Generally they are temperate in diet and plain in dress. The rich, however, indulge in many luxuries, and are fond of display. There are wandering tribes which belong to them; but very many, the mass, settle themselves as merchants, mechanics, and farmers.

The Arabs constitute no small portion of the population of Northern and Central Africa. Two invasions of Africa have been made by the Arabs, and both have left many marked traces behind them, inasmuch as they took possession of the territory which they conquered, and gradually mixed up with themselves such of the aboriginal inhabitants as remained. Egypt is now an entirely Arabic country. Several tribes, unmixed and purely Arabic, are to be found in Nubia and Egypt, and the provinces of Kordofan, Darfur, Waday, and Bornu. Others occupy the deserts of Libya and the Sahara, and the States of Tripoli, Tunis, and Algiers, many of them leading a wandering life like the Kabyles. In many places they formally rule over the districts of which they have made themselves masters. On the coast of Zanzibar there is an

Arabic royal dynasty. Some of the smaller islands adjacent to Madagascar are inhabited by Arabs, and traces of them are to be found in Madagascar itself. The African Arabs are not all alike in features or colour, inasmuch as some have intermixed with natives, while others have remained distinct.

Jews are to be found in the larger towns of the north as merchants, brokers, and traders of various descriptions, and the commerce with Europe is largely carried on by them.

Many Turks have settled in the north of Africa, and their numbers are on the increase.

The Abyssinians are of Ethiopic origin. Abyssinia was, in former times, a powerful kingdom; but the Galla having conquered the southern part of it, and there being incessant wars among the people themselves, the empire as such has become a mere shadow, and, since the recent expedition of the English army, is even scarcely so much. The territory of Abyssinia extends from the upper course of the Blue River north to the Red Sea. There are several princes who were ostensibly vassals to the empire, who even formerly exercised unlimited power, and now more markedly than ever these rulers have undisputed sway in their several territories. The Christian religion, much corrupted, is professed by most of the people. It was introduced at an early period, but has been greatly changed. European missionaries have exposed themselves to many dangers, and laboured with commendable zeal, for the sake of these people; but have been repeatedly driven from their posts. The inhabitants live in huts, a collection of which is called a town. Professing Christians

are not allowed to keep slaves, though they are permitted to trade in them.

The Ethiopic race comprehends by far the greater number of the African nations, extending over the whole of Middle and South Africa. All are not negroes, however; the Negro, the Galla, the Somali, and the Kaffre are all different branches of the same stock. The principal Negro nations are established around the head waters of the Kawara, where they have many tribes and kingdoms, larger or smaller, under separate and independent chiefs. They are black, and their hair woolly. The Wolofs, or Yoloofs, are the handsomest, yet the blackest, of all Negroes. They live between the Senegal and the Gambia, on the Atlantic coast. The Foulahs or Fellattahs are to be found in the central parts of Sudan, by the course of the Kawara, west to the Senegal, and east till beyond Lake Tsad. They are generally black, though some of them are as light as gipsies. They are industrious, cleanly, and, in their religion, usually Mahometan. There are several other sections of the Negro race, but they are less distinct and less numerous: the Congo, the Abunda, and the Benguela. These are to be found chiefly in South Guinea. The whole Negro race is divided and separated into manifold tribes, dialects, and social peculiarities.

The Gallas, another branch of the Ethiopic race, occupy an immense territory in Eastern Africa, from Abyssinia as far as the inland portions of the Portuguese possessions in Mozambique, to the south of the equator. They are large and strong; their colour is black, some of their women being of lighter colour.

The Somali are widely scattered on the uplands, and also nearer to the coast of the Indian Ocean, from Cape Jeddaffun southward for a considerable distance. They are generally mild and peaceful among themselves. Their occupations are pastoral.

The Kaffres occupy a great portion of South Africa. They are generally black, but some, as among blacks, are remarkably fair; and are woolly-haired. They are a strong, muscular people, active in their home industries, such as hunting and agriculture, but given also to warfare and plunder. The Eastern Kaffres, such as the Amakosah and Amazulah, are best known to us by means of their frequent predatory incursions into the Cape Colony. The Bechuana tribes are Kaffres; but these are less warlike, and more devoted to their own domestic husbandries and other affairs. All Kaffres keep herds of cattle, and to some extent cultivate fields and gardens; but the tribes last named, in many instances, live in towns, and are in every way superior to most of the other sections of the race. There are many tribes of them, and they do not always keep the peace towards each other.

The Hottentots differ widely from all the other African races. In bodily conformation they are thought to resemble the Chinese or Malays. The women have this remarkable peculiarity, that they are possessed of natural "bustles," which sometimes grow to an enormous size. What were the circumstances which originally led to the hemming in of these poor people into the narrow space which they occupy, history does not tell, and conjecture seems to be vain. They are not without intellect, and are of cheerful temperament. They have

been much oppressed at various times since their connection with Europeans, and especially by the Portuguese and the Dutch. The English have afforded them protection. Moravian missionaries, and not without success, have sought to raise them out of their degradation. Their home now, wherever they originally came from, is principally in the region about Table Bay. But in the very centre of South Africa there is a nation of dwarfish appearance, possessing many cattle, and apparently belonging to the Hottentot race.

The island of Madagascar, distinctly belonging to Africa, is inhabited by a race originally Malay, but now possessing a mixture of Negro and Arab blood. They are a strong and active people. They were heathen; but nothing has occurred in the history of Christian missions more noteworthy than, first, the appalling cruelty and extent of the persecutions of the Christians which have been endured among them, and afterwards, the striking success of the Gospel which has followed. There are now very many thousands of Christians instructed by a large staff of missionaries from Europe, as well as by a numerous native ministry.

It can only be an approximate guess that can be made respecting the number of the population of such a territory as Africa, there being, even now, so much of it unexplored. But, according to the most recent calculations, it has been reasonably supposed that it cannot be less than one hundred and twenty millions.

The people generally live in villages or towns, and have strong attachments to their homes. Even the wandering tribes have their favourite dingles and valleys to which they more frequently resort.

There is but little skill in their agriculture. In well-watered districts the soil is abundantly fertile, and, personal wants being few, the bounty of nature is largely drawn upon.

The different tribes are frequently at war with each other. Sometimes this is for revenge of past injuries or conquests, the former being real or supposed; sometimes for territory; but more frequently in order to the capture of slaves. This vile traffic is the greatest of all the evils which have afflicted Africa.

As to religion, generally speaking, and alluding to the whole population, there is none. A mongrel Christianity is professed, as we have already said, in Abyssinia; Mahometanism obtains in the northern countries; but the African races, as a rule, are abandoned to the weakest of mere superstitions. Their minds are not so difficult of access as are those of nations which have elaborate systems of mythology and idolatry; and in most parts which have been occupied by missionaries, the success of their labours has been very considerable.

As to the political and territorial divisions of Africa, if such phrases may be employed:

The country included under the general name of Barbary extends from the borders of Egypt on the east, to the Atlantic on the west; being bounded by the Mediterranean on the north, and the Sahara on the south. It comprises the States of Marocco, Algiers, Tunis, and Tripoli. Marocco has an area of about one hundred and seventy thousand geographical miles square, and eight million five hundred thousand of a population. Algeria closely answers to the ancient

Numidia. The area is estimated at one hundred thousand square miles, and the population at three millions. Tunis is the smallest of these states. It is forty thousand miles square, and the population is between two and three millions. The people are chiefly Moors and Arabs. The principal town is Tunis. Tripoli is a Turkish province, extending from Tunis to Egypt, along the shores of the Mediterranean. Its extent is two hundred thousand square miles, and the population one million five hundred thousand.

Egypt occupies the north-eastern corner of Africa. It comprises about one hundred thousand square miles, and has two million of a population of various races, the most numerous being Egyptians of Arab descent. It is nominally a Turkish pashalic; but while the Sultan now and then asserts his superiority, the Viceroy, or Khedive, is virtually an independent ruler. Nubia extends along the Red Sea, comprising the middle course of the Nile, with a population of one million. Khartum is the capital.

Kordofan lies on the western side of Nubia, and is in extent about thirty thousand square miles. The population consists chiefly of negroes. The country in general is flat, but there are lofty hills, some attaining to three thousand feet. The general elevation of the country is two thousand feet. Nubia and Kordofan are under the rule of the Khedive.

The boundaries of Abyssinia are not easily defined. It may be said to extend from about 9° to 16° north lat., and from 35° to 41° east long., having an area of one hundred and fifty thousand square miles, with, probably, four million of a population.

The Sahara extends from the Atlantic in the west, to the Nilotic countries in the east; and from the Barbary States in the north, to the basins, of the rivers Senegal and Kawara, and Lake Tsad in the south. The area is about two million square miles, or upwards of one half of the whole of Europe. The population is thin. The general aspect of the Sahara has already been indicated. It is excessively hot by day, and sometimes very cold at night. Rain is infrequent. For nine months of the year the wind is from the east. When a storm arises, immense quantities of loose sand are carried before it, and a thick deposit is left to cover the soil. Of course vegetable and animal life exist but sparingly in oases where valleys or springs occur. The habitable parts of the Sahara are occupied by three different nations: the Moors and Arabs in the extreme western portion; the Tuaricks in the middle part; and in the east a race resembling Negroes. The trade of the Sahara is in gold, slaves, ivory, iron, and salt.

Western Africa comprises the West Coast from the borders of the Sahara, in about lat. 17° north, to the Nourse River in about the same latitude south. Senegambia is the country of the Senegal and Gambia. The vegetation is most luxuriant and vigorous. The boabab (monkey bread-tree), the most enormous tree in the world, is characteristic of Senegambia. It is not so high as some other trees; but in circumference it is frequently found to be sixty or seventy-five feet, and in some instances has been known to measure one hundred and twelve feet. The native population consists of Negroes of various nations. There are European settlements of the French on the Senegal; of the British

on the Gambia; and of the Portuguese, in the manner of small factories, at various points. The commerce is chiefly in gum, beeswax, ivory, bark, and hides.

The West Coast of Africa, from Senegambia to the Nourse River, is commonly called the Guinea Coast. The coast is low, in many places being a dead level for thirty or fifty miles inland. There are numerous rivers, some of which can be traced as far as Inner Africa. The Cameroon Mountains are an exception to the general flatness of the country. The climate is very dangerous to European life. Vegetation is exceedingly luxuriant and varied. There is a species of palm-tree, from the seed or nut of which is extracted the palm oil so well known, several thousand tons of which are annually brought to England.

The British colony of Sierra Leone extends from Rokelle River in the north, to Kater River in the south, and reaches about twenty miles inland. The Malaghetta or Grain Coast extends from Sierra Leone to Cape Palmas. It is sometimes styled the Windy or Windward Coast. The Republic of Liberia occupies a considerable extent of this country, and among the population are many liberated slaves, freed in former times in America. The Ivory Coast extends from Cape Palmas to Cape Three Points, and obtained its name from the quantity of ivory supplied by the numerous elephants to be found there. The Gold Coast stretches from Cape Three Points to the River Volta, and has been long frequented for gold dust and other products. The Slave Coast extends from the River Volta to the Calabar River, and was formerly the scene of an immense slave traffic. The kingdoms of Ashanti,

Dahomey, and others, occupy the interior country of the Guinea Coast. The coast from Old Calabar River to the Portuguese possessions is inhabited by various tribes. Duke's Town, on the former river, is a large town of thirty thousand to forty thousand inhabitants. Loango extends from the equator to the Zaire, or Congo, River. Congo extends south of the Zaire, and is very fertile, with veins of copper and iron. Angola includes the two districts of Angola proper and Benguela. Here the Portuguese settlements reach farther inland than in the preceding districts, namely, two hundred miles. The population of these settlements is about four hundred thousand, including about two thousand Europeans. The capital, St. Paulo de Loando, has one thousand six hundred European and four thousand native inhabitants. There is a fine harbour.

The coast from Benguela to the Cape Colony is little visited or known. It is barren and desolate, with but few harbours. Mr. Galton penetrated, from Wallich Bay, nearly four hundred miles into the interior in the direction of Lake Ngami, and explored the country inhabited by the Oraherero or Damaras, and other tribes.

The Cape Colony is included in South Africa, and comprises the territory from the Cape of Good Hope to the Orange River in the south, to the Tugela River in the east. Much of this space is unoccupied. The parts which are inhabited are in possession of the aborigines, with the exception of missionary stations. Except at the immediate coast, the country consists of high lands, with elevated plains or table-lands between the mountains. But of this part of Africa we shall subsequently

speak more at large. So, likewise, shall we more particularly refer to Natal.

East Africa extends from Natal northwards to the Red Sea, and includes Sofala, Mozambique, Zanzibar, and the Somali country. But little is known of it beyond the shores. The Sofala Coast extends from Delagoa Bay to the Zambesi River. It is flat, sandy, and marshy, gradually ascending towards the interior. There are many rivers. Where there is soil it is rich and fertile. Mozambique extends from the Zambesi to Cape Delgado, and is similar in its features to the Sofala Coast. The country is inhabited by the large and powerful tribe of the Macuas. The principal river is the Zambesi.

Zanzibar extends from Cape Delgado to the River Jub, near the equator. There are few bays or harbours. The region possesses a great number of rivers. The vegetation is luxuriant. The fauna comprises all the more characteristic African species. The inhabitants in general are the Sawahili, but the coasts are under the dominion of the Arabs, whose chief rulers are the Imaum of Muscat and the Sultan of Zanzibar. The island of Zanzibar used to be the residence of the Imaum, but the dominion being divided, the Sultan of the Zanzibar portion now lives there. Mombas, on a small island close to the main shore, has the finest harbour on that coast. There are carried on at Mombas important missions, which, notwithstanding much difficulty and opposition and suffering, have not been without good fruit. The Somali country is the eastern horn of Africa. There is a considerable amount of commerce. The inhabitants in general belong to

the Galla tribe; but the trade is in the hands of the Arabs.

Central Africa is the region which extends from the southern borders of the Sahara in the north, to Cape Colony in the south; and from Senegambia in the west, to the territory of the Egyptian pashalic on the east. Within this territory are the Tsad, and those other great lakes which have been the subjects of more recent discovery and geographical exploration. There are numerous tribes of population under many rulers or chiefs. The inhabitants are Negroes of various races, Arabs, Moors, and Berbers.

Bambarra occupies part of the basin of the Joliba, the upper source of the Kawara. The people are Mandingoes and Foulahs. Sego, the capital, has thirty thousand inhabitants.

Timbuktu, also in the basin of the Joliba, is below Bambarra, and is partly within the Sahara. Houssa lies to the north, and is inhabited by Foulahs and Negroes—the Negroes predominating. The capital is one of the largest towns occupied by Negroes; it is named Sakatu. Another large town, Kano, has a population of from thirty to forty thousand.

Bornu is a powerful state, extending on the west to the 10° of long., on the east to Lake Tsad and the kingdom of Baghermi, and on the south as far as Mandara and Adamaua, in about 11° north lat.

Baghermi is another powerful kingdom to the east of Bornu. The inhabitants are given to war, and are tempted thereto by the slave trade. Darfur and Waday are to the east of Baghermi, and are densely populated. A great part of this territory resembles

in character the Sahara. Adamaua is an extensive country south of Houssa and Bornu, and is under Foulah dominion. It is a large and cultivated valley. It was first visited by Dr. Barth in 1851.

A considerable number of islands belong to Africa, but these, in such a work as the present, it will be sufficient merely to name: the Madeiras, belonging to Portugal, lie off the north-west coast at a distance of three hundred and sixty miles; the Canaries, belonging to Spain, are about three hundred miles south of Madeira, being the supposed Fortunate Islands of the ancients; the Cape Verde Islands, subject to Portugal, a numerous group about eighty miles from Cape Verde; Fernando Po, a mountainous island in the Bight of Biafra; St. Thomas, immediately under the equator; Annobom, in 2° south lat., and belonging to Spain; Ascension, a small arid islet, volcanic in character; St. Helena, a great rock rising two thousand six hundred and ninety-two feet from the sea; Madagascar, the largest island of Africa, and one of the largest in the world, the area of which exceeds that of France; the Comoro Isles are four in number, and lie on the north of the Mozambique channel; Bourbon, four hundred miles east of Madagascar, is a colony of France; Mauritius, ceded to Britain by France in 1814, is ninety miles east of Bourbon; and Socotra, a large island, east of Cape Jerdaffun, with an Arab population, belonging to Britain.

CHAPTER II.

CHRISTIAN MISSIONS IN AFRICA.

THE question naturally occurs, What has been done for the civilisation and evangelisation of this immense territory? Unhappily, trade has been often so conducted that it has not elevated the people. The good influence has been almost entirely missionary.

The pagan tribes of Africa seem, according to the best authorities, to have a species of belief in a Supreme Being. They have not only a name to indicate that belief, but some of the tribes have subordinate terms to represent the Supreme, as the Creator, Governor, and Preserver. But their faith has little or no influence. They do not realise in thought and feeling even what the names denote, and regard the Ruler of the world as indifferent to his own creation. A belief in futurity appears to be universal, but confused and gross. Believing in the transmigration of souls, they hold in special veneration some of the inferior animals, supposing that these are inhabited by their ancestors or friends. They have strange and conflicting notions in respect to the condition of the dead. Of a state of future rewards and punishments they know nothing, although some dream of an ordeal which must be

passed, but this is probably, where it exists, a relic of the teaching of the Portuguese Popish missionaries.

Fetishism and devil-worship are the prevalent forms of anything like religion among these tribes. The two things are separate and distinct, although they have sometimes been ignorantly confounded. Fetishism is the wearing of a charm. The charm passes under several names in different parts of the country. It may consist of anything which has been consecrated to this particular use, but is usually a piece of wood, horn, ivory, or metal. There are various classes of fetishes, according to the ends contemplated, and these are known by distinct names. Some are worn about the person; others are suspended in the house to ward off danger, or on the highway to fence the farm and orchard, and make them fruitful; others are worn in war to give success; and others are of a more public character, to guard the village, or to defend the person and house of the chief. The fetishes are thus supposed to save from some impending evil, or to secure some coveted good, and especially to provide against the power of witchcraft. They are trusted till proved defective, and then they are abandoned and others adopted instead. The faith in fetishes does not, however, fail. If a man possesses ten, and finds nine of them useless, he regards the tenth as the greater a treasure. As old age with its feebleness advances, the veneration for fetishes becomes greater. Intercourse with civilised people, and the influence of the Gospel, can alone break up that potent spell. No one thinks of fetishes as other than pieces of senseless matter; yet all believe that they exercise a mysterious and powerful influence.

But the principal, perhaps we ought to say the only, form of religious homage among these tribes has been called "devil-worship," perhaps for want of a more appropriate name. The spirits are invoked or deprecated. The belief is that there are good spirits, whose presence and favour are indispensable to preservation and comfort. To propitiate them people build houses, and make large and varied offerings. The evil spirits are viewed as the authors of every form of evil, personal, domestic, and social. In some places, offerings are presented to conciliate the devil, and to induce him to remove the threatened or actual calamity. In other places, whole communities have resorted to clubs, with which, amid frantic gestures and screams, and surrounded with the glare of hundreds of torch-lights, they have chased the fiend from their houses, beyond their town, and for several miles out into the country.

With regard to Christian effort on behalf of these benighted people, we may observe that the London Missionary Society sent four agents to South Africa in the year 1798. In presenting an example of such work in Africa as is furnished by the labours of Moffat and his coadjutors, we shall have occasion more particularly to refer to these operations. At Kat River there was a mission established in 1816, for the purpose of extending previously inaugurated efforts. Work of the same description has been carried on at the Zak River, and among the Bushmen at Colesberg, and beyond the Orange River into the wild and desolate Namaqualand. Polygamy, slavery, war, and canteens in certain parts nearer to the Cape, are the great obstructions which hinder success in such enterprises as

these. Since Livingstone's explorations have made known so much of the interior of the country, various stations, supported by different denominations of Christians, have been opened among the more distant tribes.

In 1821, the Glasgow Missionary Society commenced its work in Kaffraria, in a soil which was very unpromising, but which has, nevertheless, not been unfruitful. Other societies have followed this example—the Free Church of Scotland, the United Presbyterian Church, the Glasgow African Society, and others.

In 1737, Mr. George Schmidt, in connection with the Moravians, attempted to plant a mission near Sergeant's River, for the instruction of the Hottentots. He met with partial success, and, after instruction, baptized not a few natives. After seven years he was under the necessity of visiting Europe, and was ordered by the Dutch Government not to return. But his little flock kept together. The Bible had been left with them; and years afterwards there were pleasing traces of Mr. Schmidt's labours. The mission was revived in 1792. There have been many discouragements and difficulties, by means of war and otherwise, but there are now many stations, and a large number of professing Christians, as well as schools, and an institution for the training of native preachers and teachers.

The Paris Evangelical Missionary Society has various stations in different parts of South Africa, farther into the interior of the Continent. In this region, the Rhenish Missionary Society has also several

agents. The Berlin Missionary Society has ten stations among the Corannas and Kaffres.

The American Board of Missions, in 1834, instituted stations in the countries of Dingaan's and Mosilikatse's tribes; and though the work has been much interrupted, even to temporary cessation at times by war, it has yet been persevered in, and is maintained and extended.

The Wesleyans have long conducted missions in the Colony and in its vicinity, and now they have penetrated far beyond it. Of late years, the other sections of the Methodist family have followed the example of their elder sister, and sent agents to various parts of the country, nearer or more remote.

In 1804, the Church of England Missionary Society sent two missionaries to the Susoo Country in the vicinity of Sierra Leone. The Moravians, as early as 1736, had attempted a settlement on the Gold Coast, and had persevered for about forty years; and the Baptists, in 1795, had also attempted work in Western Africa, but without success. In 1796, three societies—the London, the Scottish, and the Glasgow—made a united effort to plant a mission among the Foulahs, each contributing two missionaries, but disease and dissension thinned their numbers, and the only man who gave any promise of usefulness was murdered. The attempt was renewed by the Glasgow Society alone; but the two missionaries survived their arrival in the country only a very few months. With these startling facts before them, it displayed courage on the part of both the directors and the missionaries to engage in a work which had been so frequently and so signally unsuccessful. Two missionaries arrived at

Sierra Leone in 1804; they settled for a time in Freetown. In 1806, four additional labourers arrived. These all, according to instructions from home, devoted themselves almost exclusively to the teaching of the young. This was a mistake; the ignorant parents fancied that if their children learned from the white man's book, they must of necessity outshine their countrymen. They therefore discouraged the schools. It is needful to enlist the sympathy and good-will of a whole community before the work of education can rest on a proper and promising basis. The slave traders also opposed the undertaking; but the missionaries persevered and broadened their plan of working, seeking more directly to benefit the parents as well as the children. A new station was opened on the Bullom shore, and another on the Rio Dembia, or Gambier. But the slave dealers fired the premises in the latter place, and the missionaries barely escaped with their lives. At Sierra Leone, and all around within near reach of it, these labourers were ultimately not a little successful. The schools and other institutions intended to promote the welfare of the people were of extensive benefit, and it was with much regret that, on account of the large loss of life which the maintenance of the mission involved, many of these stations had to be abandoned.

The Yorubah or Yarriba country was at one time one of the most powerful kingdoms in Western Africa. In 1817 a great and destructive war spread desolation over its entire territory. Out of the ruin of one hundred and forty-five towns arose the city of Abbeokuta. The city is supposed to have a population of

about one hundred thousand. The inhabitants had fled from the wasted villages, cleared away the forest, and continued building until streets of houses were erected for their accommodation. The people generally are agriculturists; yet there are many mechanics and tradesmen in every useful calling. Their religion is polytheistic. They have no proper idea of the Supreme Being. They have a god for every sphere, and are firm believers in charms, divination, and witchcraft. Their chief gods are Saugo, the god of thunder, and Ifa, the god of divination. The people universally pray to the spirits of their deceased fathers. The "Egun" is the spirit of a dead man, which, after varied incantations, comes forth from the sacred grove, and personates various parties, and for different purposes. The scene of an occasion of "worship" is a masquerade, and a man acts in it in the most grotesque apparel. The "Egu," or "Oro," is associated with the government as well as with religion. It is a secret society, bound by the most sacred oaths. No woman is permitted to become a member; and if, unhappily, one is discovered or suspected of knowing its mysteries, she is immediately put to death. When the "Egun" comes to a town, the women hide themselves. Through this influence the government is conducted, its laws sanctioned, and its penalties enforced. When a culprit is punished, it is said that Oro has eaten him, and no question is asked.

The missions among these people, as well as those at Sierra Leone, were under the care of the Church of England Society; and the missionaries still remaining, with fellow-labourers who occupy new ground, represent

that there are four towns within two or three days' travel of Abbeekuta, with an aggregate population of two hundred thousand. There are many other towns, and the same language is spoken in all, so that the way is open for such efforts of Christian zeal. Many of the people have become Mahometans, which shows that they are not hopelessly wedded to their superstitious views.

Mr. Crowther is an African, and a native of the Yorubah district. He was rescued from a Portuguese slaver by a British cruiser, carried to Sierra Leone, educated in the Fourah Bay institution, went to England, where he completed his education at the Society's institution in Islington, and was ordained by the Bishop of London as a missionary to Sierra Leone. Samuel Crowther preached his first English sermon in Africa, in the Freetown Church, on the 3rd of December, 1843, when great interest and high hopes were excited. In the following January, he established a service in Yorubah, his native tongue. The novelty of the service attracted an immense crowd. Many of these people returned to their native homes, and a mission was instituted for Yorubah itself, and new agents were appointed. Crowther also laid, with great wisdom, the foundation of an important scheme called the Niger Mission. He was consecrated bishop—an able and most worthy man—and these evangelistic efforts have greatly prospered. Connected with these missions altogether there are more than a score of missionaries, and several thousand communicants.

In the Old Calabar district of Western Africa there are several stations, which are under the care of the

United Presbyterian Church. Dr. Waddell and other agents have laboured with much success for the good of the people, both old and young. Greek Town, Duke Town, and Old Town, have been the more immediate spheres of operation. The climate is most unhealthy to Europeans, and the loss of missionary life has been very great. Slavery and the debasing superstitions of the people have been formidable discouragements; but the work has been persistently carried on.

The Basle Missionary Society turned its attention to the Gold Coast in 1826, and five agents arrived at Christiansborg, near Akra, in 1828. There has been much loss of life; but the work has been persevered in, and has prospered. There are three principal centres of operation—Christiansborg, Akropong, and Ussu, or Danish Akra.

The American Board for Foreign Missions began its efforts, on behalf of Western Africa, by forming a station at Cape Palmas in 1834. Two years afterwards the mission was reinforced, and in three years more the war between Dingaan and the Dutch drove several missionaries from South Africa to this point, at which they continued their labours. There are now several missionaries, a physician, and a number of native assistants, and their endeavours have not been left without good results. A change was soon visible in the Negro population, the Sabbath became respected, and both churches and schools were well attended.

The American Methodist Episcopal Church has sent several agents to Liberia, and they have had gratifying

success; but, from the insalubrity of the climate, at great cost of life and treasure.

The American Episcopal Board of Missions has stations in Western Africa, at Cape Palmas, and elsewhere. In connection with the mission there are also day and boarding schools, churches, and an orphan asylum, and there are eleven stations, eleven missionaries, eleven assistants, and four native teachers. However much the present war may be regretted, it will, at least morally, affect all these parts, and it is to be hoped will weaken superstition, and open the way for the Gospel.

The Southern American Baptist Convention has accomplished much good in Liberia and Yorubah, where there are thirteen missionaries, eleven churches, and eleven schools.

The American Missionary Association has also a mission, called the Mendi Mission, in the Sherbro country, and which employs seven missionaries.

It will be observed by the reader that this effort, though by many organisations, and in a wide field, has yet been restricted to the older and longer known parts of Africa. But this is natural. Evangelisation could not be projected in regard to unvisited and unknown lands; and exploration and extensive discovery in the African continent have only within recent years brought to our knowledge the existence and the needs of those immense multitudes who now claim our benevolent aid. Nor has the claim been disregarded. The visit of Dr. Livingstone to England, after his first great journey, gave a new impulse to missionary zeal on behalf of these millions of people. In that visit

originated Bishop Mackenzie's, or the Universities' Mission ; and all the great organisations whose object is the welfare of the heathen have largely, because of the same revelations, augmented the number of their agents, while others who had not previously been in the field have willingly joined them in a work which is so great, and many Christian teachers have gone to the distant interior, to tribes of whom we were previously ignorant.

CHAPTER III.

NOTICES OF FORMER AFRICAN TRAVELLERS.

JAMES BRUCE was born at Kinnaird House, in the county of Stirling, in 1730. He received his early education at Harrow, from which he went to the University of Edinburgh, where he studied with a view to the profession of the law. But he changed his purpose, and entered into partnership with a wine-merchant, whose daughter he married. His wife died within a year, and he made a tour abroad. His father died during his absence, and he consequently succeeded to the estate of Kinnaird. On his return to England, he sought public employment, and at length was indebted to Lord Halifax for the appointment of consul at Algiers. He repaired to his post in 1763, and employed himself there for a year in the study of Oriental languages. He commenced travelling by visits to Tunis, Tripoli, Rhodes, Cyprus, Syria, and several parts of Asia Minor, where, accompanied by an able Italian draughtsman, he made drawings of the ruins of Palmyra, Baalbec, and other remains of antiquity, and which he deposited in the King's Library at Kew. They are now to be found in the British Museum. He was accustomed to the language of hyperbole and boast,

which was his weakness, and he himself says, "This was the most magnificent present in that time ever made by a subject to his sovereign." Of his first travels he never published any account. In June 1768, he began his famous journey to discover the sources of the Nile. Proceeding first to Cairo, he navigated the Nile to Syene, thence crossed the desert to the Red Sea, and, arriving at Jidda, passed some months in Arabia Felix, and after various detentions reached Gondar, the capital of Abyssinia, in February 1770. In that country, he ingratiated himself with the sovereign and other influential persons, both men and women, himself professing, not falsely, to be physician, courtier, and soldier. On Nov. 14, 1770, he obtained the great object of his wishes—a sight of the sources of the Nile [*sic*!]. Claiming to be the first European who had accomplished this interesting discovery, his exultation was proportionate, and he records it with peculiar strength of expression. On his return to Gondar, he found the country engaged in a civil war, and was detained two years before he could obtain permission to leave it. Thirteen months more were then occupied in travelling back to Cairo, in which journey he endured excessive privations. He returned to his native country in 1773, and retired to his paternal seat. He married again and maintained the character of an elegant and liberal host, and an amiable man in private life; but was capricious in his friendships, and haughty to strangers. His long-expected "Travels" did not appear until 1790, in four large quarto volumes, decorated with plates. These volumes are replete with curious information con-

cerning a part of the world but little known to Europeans, and contain much interesting personal adventure and fine description. It is to be regretted that the authority of the work, in regard to facts of natural history and human manners, was questioned on its first appearance; for his statements have been more or less confirmed by all succeeding travellers who have come near or touched upon his track—namely, Salt, Coffin, Pearce, Burckhardt, Brown, Clarke, Wiltman, and Belzoni. Bruce, during the few remaining years of his life, felt keenly the incredulity of the public, and only hoped that his daughter would live to see the time when the truth of all he had written would be confirmed by subsequent observations. After escaping great and manifold dangers in his wanderings through barbarous countries, this enterprising traveller lost his life in consequence of an accidental fall downstairs in his own house in April 1794.

ANDREW SPARRMAN, a Swedish naturalist and traveller, was born about 1747, and studied medicine at Upsal. In 1765 he made a voyage to China. On his return he went to the Cape of Good Hope in 1772; he there joined Captain Cook in his voyage round the world, and, returning to the Cape in 1775, undertook a journey into the interior of Africa. He reached the Cape on the completion of his travels in about a year, bringing with him a large collection of specimens of plants and animals. In 1787 he made another attempt to explore the interior of Africa, but it was abortive. He died at Stockholm in 1820. He was the author of several works, among which are journals and histories of his African travels, published first in

German at Berlin and subsequently in English at London.

MUNGO PARK was born at Fowlshiels, near Selkirk, on the 10th of September, 1771. His father occupied the farm of Fowlshiels under the Duke of Buccleuch. He received a good preliminary education, and afterwards studied medicine at the University of Edinburgh. He became fond of botany, and this gave a strong colour to his whole future life. The African Association wanted a successor to Major Houghton, and Park was appointed. Having spent about two years in and near London, gaining the necessary qualifications, he set sail in May, and on the 21st of June following, in 1795, arrived at Jillifree, near the mouth of the Gambia. He explored a considerable portion of the course of the Niger, and reached London on Christmas morning, 1797. Great interest was excited by the narrative of his expedition. Having married the daughter of the gentleman with whom he had served his apprenticeship as a surgeon, Miss Anderson, he commenced practice on his own account at Peebles, in 1801; but being offered the command of another expedition to the Niger and the central parts of Africa, he accepted it, and sailed from Portsmouth on the 30th of January, 1805. He was accompanied by his brother-in-law, Mr. Anderson, surgeon; Mr. George Scott, draughtsman; five artificers from the royal dockyards; Lieutenant Martyn, and thirty-five privates of the Royal African Corps stationed at Goree, and a Mandingo, Isaaco, a priest and trader, who acted as guide. The expedition was altogether unfortunate. Mr. Anderson and others fell victims to the climate. Park's last despatches are

dated from Sandsanding, and he says, "I am sorry to say that of forty-four Europeans who left the Gambia in perfect health, five only are at present alive; viz. three soldiers (one deranged in his mind), Lieutenant Martyn, and myself. . . . We had no contest with the natives, nor was any of us killed by wild animals or any other accident." He left Sandsanding on the 19th of November, and, from information afterwards obtained, he seems to have proceeded down as far as Boussa, 650 miles below Timbuktu, where, having been attacked by the natives, he and his companions attempted to save themselves by swimming, but were drowned. Park was well qualified for the work which he undertook. His literary and scientific acquirements were respectable; and nothing can be more interesting than the idea which he gives of the African forests and deserts, the cities of the Bambarra, and the regions watered by the Niger. Physically, he was a strong man,—six feet high, and well proportioned, with a pleasant countenance and plain simple manners. He left a widow, three sons, and a daughter. In such explorations, the treatment which one receives is very various, but Park, like others, found the disposition of the women uniformly benevolent, and in proof he relates his own experience. When he was prohibited by the King of Bambarra from crossing the Niger, and ordered to pass the night in a distant village, none of the inhabitants would receive him into their houses, and he was preparing to lodge in the branches of a tree. Exhausted with hunger and fatigue, and unprotected from a storm, he was relieved by a woman returning from the labours of the field. He was kindly invited

to her hut, and was most carefully tended. The other women lightened their labour by songs, one of which, at least, must have been extempore, for Park himself was the subject of it. It was sung by one of the young women, the others joining in the chorus. The air was sweet and plaintive ; and the words, literally translated, were : "The winds roared, and the rains fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk ; no wife to grind his corn. *Chorus*,—Let us pity the white man ; no mother has he, &c. &c." These words were put into verse by the Duchess of Devonshire, and set to music by Ferrari, in the following song :

"The wild wind roar'd, the rain fell fast ;
The white man yielded to the blast :
He sat him down beneath our tree ;
For weary, sad, and faint was he ;
And ah ! no wife or mother's care
For him the corn or milk prepare.

Chorus.

"*The white man shall our pity share :
Alas ! no wife or mother's care
For him the milk or corn prepare.*

"The storm is o'er, the tempest past ;
And mercy's voice has hushed the blast ;
The wind is heard in whispers low,
The white man far away must go :—
But ever in his heart will bear
Remembrance of the negro's care.

Chorus.

"*Go, white man, go ; but with thee bear
The negro's wish, the negro's prayer ;
Remembrance of the negro's care.*"

JOHN LOUIS BURCKHARDT was descended from a

respectable family in Basle, and was born in 1794. As he was unwilling to enter into the service of his country, at that time oppressed by France, after having completed his studies at Leipsic and Göttingen, he went to London in 1806, when the African Association wished to make a new attempt to explore Africa, from the north to the interior, in the way already traversed by Hornemann. They received Burckhardt's proposal to undertake this journey in 1808. He now studied the manners of the East, and the Arabian language, in their purest school at Aleppo. He remained two years and a half in Syria; visited Palmyra, Damascus, Lebanon, and other regions; after which he went to Cairo, in order to proceed with a caravan through the northern part of Africa to Fezzan. In 1812 he performed a journey up the Nile, almost to Dongola, and afterwards, in the character of a poor trader and a Turk of Syria, proceeded through the deserts of Nubia (where Bruce had travelled before him), under great hardships, to Berbera and Shendy, as far as Suakem on the Red Sea, whence he proceeded through Jidda to Mecca. He was so well initiated into the knowledge of the language and manners of the Arabians, that when a doubt arose concerning his Islamism, he was, after having passed an examination in the theoretical and practical parts of the Mahometan faith, acknowledged by two learned jurists as being not only a very faithful, but a very learned Mussulman. In 1815 he returned to Cairo, and afterwards visited Sinai. Just before the arrival of a long-expected caravan, he died at Cairo, April 15, 1817. The Mahometans performed his obsequies with the greatest splendour. He had pre-

viously sent home all his journals. His last thoughts were devoted to his mother. He was the first modern traveller who succeeded in penetrating to Shendy in the interior of Sudan, the Meroë of antiquity (still, as it was three thousand years ago, the depôt of trade for Eastern Africa), and in furnishing exact information of the slave-trade in that quarter. He found articles of European fabric, such as the Zellingen sword-blades, at the great fair of Shendy. His travels in Nubia were published by the African Association in 1819, and there was included an account of his researches in the interior of Africa. In 1822 his *Travels in Syria* was published, and in 1829 his travels in Arabia. In 1830 another volume from his papers appeared, entitled 'Manners and Customs of the Egyptians.'

JAMES KINGSTON TUCKEY was born in 1778, at Greenhill, in the county of Cork. He entered the navy at an early age, went to India in 1794, was employed in surveying the coast of New South Wales, was taken prisoner by the French in 1805, and remained in captivity till 1814. He was then selected to command the expedition for exploring the River Congo, and died in Africa in 1816. He was the author of 'Maritime Geography and Statistics,' in four vols., written during his imprisonment, besides narratives of his voyages to Australia and Congo.

FREDERIC CONRAD HORNEMANN was born in 1772, at Hildesheim, and became a divinity student at Göttingen. He received a clerical appointment in Hanover; but an ardent desire to visit the interior of Africa induced him, in 1795, to request Blumenbach to recommend him to the African Society in London. Being accepted

by the Society, he visited Cyprus and Alexandria, and remained several months in Cairo, to learn the language of the Maugrabins, or Southern Arabians. The French having landed in Egypt, he was, like all other Europeans, detained in the castle at Cairo, that he might escape the rage of the people. Bonaparte, being informed of his plans, gave him passports, and showed a disposition to promote his objects in every possible way. On the 5th of September, he left Cairo with the caravan of Fezzan. On the 8th he entered the Libyan desert, reached Siouah on the 16th, and arrived, after a tedious journey of seventy-four days, at Murzuk, the capital of Fezzan. He remained there for some time, and made an excursion to Tripoli, which he left in January 1800, and, on the 12th of April following, he wrote that he was about to start on a journey with the great caravan of Bornu. From that time nothing certain was known of him till 1818, when Von Zach, in his 'Correspondance Astronomique,' intimated that he had ascertained that Hornemann had died on his return from Tripoli to Fezzan, of fever, and lay buried at Aucas. His journal, written in German, was translated and published by the African Society in 1802, that having been sent home before his decease.

JOHN CAMPBELL had been in business in Edinburgh, and had become a Christian minister in London. He was an eminently good and useful man, and earnestly interested in the missionary enterprise. His travels in Africa were undertaken at the instance of the London Missionary Society. His qualifications were his strong common sense, and his deep interest in the welfare of his fellow-men. He passed through the localities

which he visited with the open eyes of an intelligent observer, adding to our geography and our knowledge of natural history, while the suavity of his manners and his tact made him many friends among the chiefs and the people. He had great influence with the noted Africaner, and it was he who arranged for Moffat's mission to the Kuruman.

Captain HUGH CLAPPERTON was born in Annan, Dumfriesshire, in 1788. After some elementary instruction in practical mathematics, he was bound apprentice, at the age of thirteen, to the owner of a vessel trading between Liverpool and North America, and he made several voyages. He was then impressed into the royal navy, and, becoming midshipman, served on the American lakes in 1815-16, and received the commission of lieutenant. Having returned to Scotland, he became acquainted with Dr. Oudney, who was about to embark for Africa, and requested permission to accompany him. The expedition, consisting of Clapperton, Denham, and Oudney, after several excursions by its individual members, started from Murzuk in November 1822, and arrived at Lake Tsad on the 4th of the following February, a distance of eight hundred miles. Six days afterwards Clapperton set out with Dr. Oudney on an expedition to Soccatoo, the capital of Houssa. Dr. Oudney died on the way. Clapperton was not permitted to pursue his journey to the full extent of his purpose, and returned to England in 1825. This joint expedition collected important information, and enabled Europeans to judge more accurately in respect to the people of Inner Africa. On his return to England, Clapperton was made captain, and immediately engaged

for another expedition to the Bight of Benin. He left Badagry in December 1825, accompanied by Captain Pearce and Doctor Morrison, who both perished a short time after leaving the coast. Clapperton went on, accompanied only by his faithful servant, Lander. At Katunga he was within thirty miles of the Niger, but was not permitted to visit it. Continuing his journey north, he reached Kano, and then proceeded westward to Soccattoo, the residence of his old friend Bello. Bello refused to allow him to proceed to Bornu, and detained him for a length of time in his capital. This detention seems to have arisen from the fact that a war was at the time being carried on between Bello and the Sheikh of Bornu. There were also intrigues by the Pacha of Tripoli, who insinuated that the English intended the conquest of Africa, as they had already conquered India. Clapperton was grievously disappointed; he became depressed, and died of dysentery on the 13th of April, 1827, at Chungary, a village four miles from Soccattoo.

RICHARD LANDER, the explorer of the course of the Niger, was at first the servant of Captain Clapperton, whom he accompanied in his second expedition into the interior of Africa. He started from the Bight of Benin with his master, after whose death at Soccattoo (April 13, 1827) he returned to the coast. His journal is published with Clapperton's. In the spring of 1830 he set out with his brother John on an exploratory expedition, and was landed at Badagry, on the 25th of March, whence he intended to proceed to Lake Tsad. He died on the 2nd of February, 1834, at Fernando Po, of wounds received from the natives. The British Govern-

ment granted a pension of £70 a year to his widow, and of £50 a year to his infant daughter.

GEORGE FRANCIS LYON was a native of Chichester, and was educated at Dr. Burney's naval academy at Gosport. After having served with distinction for some years in the navy, he obtained an appointment under Government for exploring the interior of Africa. In 1821, Captain Lyon published his journal, 'A Narrative of Travels in Northern Africa, accompanied by Geographical Notices of Sudan, and of the Course of the Niger.' He was accompanied by Mr. Joseph Ritchie, a young man of great attainments and much promise. He was a native of Otley, in Yorkshire, and died of fever at Murzuk, on the 19th of November, 1819. Lyon continued his explorations alone, after having lost his companion, suffering many hardships and much illness. The journeys of these travellers confirmed previous discoveries, but added to them little that was new. Captain Lyon, returning to his own proper profession, had command of one of the ships in the expedition to the Northern Seas, under Captain Parry, in 1821-23. He died at sea at the early age of thirty-seven.

ALEXANDER GORDON LAING was born at Edinburgh in 1794, and was educated at the university of that city. He obtained an ensigncy in the York Light Infantry, which regiment he joined at once at Antigua. Two years afterwards he was promoted to a lieutenancy in the same corps, which he held till the regiment was reduced, and he was placed upon half-pay. After various changes, inasmuch as he always preferred active service, he was sent in 1822, by Sir Charles M'Carthy,

on an embassy to Gambia and the Mandingo country, to ascertain the political state of those districts, the disposition of the inhabitants to trade, and their sentiments in regard to the abolition of the slave-trade. He was thus led to take a deeper interest than before in Africa and its people. He executed his mission to the satisfaction of those who had appointed him, and was afterwards sent on an embassy for the purpose of procuring the liberation of a chief in friendly relations with the British, who was held a prisoner by Yarradee, a warrior of the king of Soolima. On arriving at the camp of the Soolima army, he was informed that Sannasee had been set at liberty, after his town had been burnt, and that his life had been spared only from the fear of offending the British governor. While upon this mission he had observed that many of the men who accompanied the Soolima army possessed considerable quantities of gold; and having learned that ivory abounded in Soolima, he suggested to the governor the advantages which would result to the colony from the opening up of intercourse with these people, intimating his opinion that the effort would not be attended with much hazard or expense, and that a great object would be attained in the knowledge of many countries to the eastward of the colony, of which, like that of the Soolimas, little was known besides the name. This suggestion was submitted to the council, who approved of the undertaking, and left it to Laing's own judgment to carry out his plan. His third mission, upon which he started from Sierra Leone on the 16th of April, 1822, led him to penetrate through a far more extensive tract of country than

before, much of it previously unexplored. During his absence he was promoted to the rank of captain. It was immediately after his return that he was ordered to join his regiment on the Gold Coast, where he was employed in the command of a considerable native force on the frontier of the Ashantee country, and was frequently engaged with detachments of the Ashantee army. On the death of Sir Charles M'Carthy, in 1824, Captain Laing was sent to England to acquaint the Government with the state of the command in Africa. He obtained a short leave of absence, and revisited Scotland, and, returning to London in October 1824, an opportunity presented itself, which he had long desired, of proceeding, under the auspices of Government on an expedition to discover the termination and course of the Niger. He was promoted to the rank of major, and left London on that enterprise early in February 1825, intending to leave Tripoli for Timbuktu in the course of the summer. At Tripoli he married the daughter of the British consul at that place, and two days afterwards proceeded on his mission. On the 18th of August, 1826, he reached Timbuktu. On the 21st of September, he wrote a short letter to his wife and her father from that place, but it was brought to them only after his decease. It had been left behind him when he started from Timbuktu for Sego, with instructions that it should be forwarded to its destination. Along with it was brought a document in Arabic, in which Sultan Ahmad, the sovereign of those countries, instructed Osman, his lieutenant-governor, to prevent the further progress of the traveller. Osman was obliged to obey his instructions.

He therefore engaged a sheikh of the Arabs of the Desert, named Barbooshi, to go out with the Christian, and protect him as far as the town of Arwan. The sheikh accordingly went with him from Timbuktu, but on arriving at his own residence he treacherously murdered him, and took possession of all his property. It is believed by many, however, that Laing's own confidential attendant was the murderer. But, in either case, thus perished, in the full vigour of manhood, this brave and enterprising traveller.

Lieutenant-Colonel DIXON DENHAM was born in 1786. After finishing his education he was placed with a solicitor, but in 1811 entered the army, and served in the Peninsular campaigns. In 1823, he was engaged with Captain Clapperton and Doctor Oudney in exploring the central regions of Africa. His courage, address, firmness, perseverance, and moderation, his bold, frank, energetic disposition, and his conciliating manners, peculiarly fitted him for such an undertaking. He published a narrative of his discoveries carefully prepared. He went in 1826 to Sierra Leone, as superintendent of the liberated Africans, and in 1828 was appointed lieutenant-governor of the colony. On the 9th of June in the same year he died of fever, after an illness of a few days. An eye-witness says of him, "He had escaped the dangers of battle and travel, the field of Waterloo and the deserts of Africa. He returned here to rest, after his many perils and enterprises, and he now rests in his silent grave. He was interred with all the military honours of a soldier, and with the still more precious tribute of tears and sorrow poured over his grave."

CHAPTER IV.

RECENT AFRICAN EXPLORATIONS.

GREAT additions have been made within the last fifteen or twenty years to our knowledge of Africa; but our information respecting that vast region is still devoid of the fulness and precision which we possess in regard to other lands. The mysterious interior of the African continent has, however, been penetrated at numerous points, and the comparison of any good recent map of this portion of the world with one of older date at once shows the extent and the importance of the results of the travels of recent explorers. At the same time, it shows how much still remains to the efforts of the time which is to come.

The great rivers are connecting links between the journeys of individual explorers, and three among them have served, especially, to guide the course of modern discovery—the Nile, the Niger, and the Zambesi.

The Nile has long been a problem in African geography. Bruce visited the sources of the Blue Nile, or Bahr-el-Azrek, in 1770, a Portuguese traveller having anticipated him in the enterprise about a century and a half. But the discoveries of the earlier traveller had in great part been lost. The source of the White Nile,

Bahr-el-Abiad, remained a subject of inquiry. This was beyond doubt the longer arm of the river. At the instance of the Pasha of Egypt, efforts were made towards discovery in 1839, and again in 1841. In the former of those years, the Egyptian expedition ascended the river to a point stated as within $3^{\circ} 35'$ of the equator. This was subsequently removed by M. d'Arnaud, who accompanied the expedition of 1841, to lat. $6^{\circ} 35'$ N. Missionary labours and commercial enterprise had meanwhile extended the range of inquiry in this region. The Roman Catholic missionaries established at Gondokoro (lat. $4^{\circ} 50'$) in 1853-9 had examined the river up to lat. 3° N.; and European merchants, engaged in the ivory trade, had established depôts lying as far to the southward. But beyond the third parallel of N. lat. the maps remained a blank.

Dr. Beke was among the first to suggest the eastern coast, within a few degrees of the equator, as the locality which might be most advantageously explored with a view to the determination of the limit of the Nile basin, and of ultimately reaching the sources themselves. There were several causes contributing to the direction of attention to that quarter. The Church Missionary Society had fixed a mission at Mombas, or the neighbourhood (lat. 4° S.); the missionaries came into intercourse with the numerous Arab traders frequenting Mombas and other ports on that line of coast, and received from them accounts of a great lake situated at some distance in the interior. Mr. Rebmann and Dr. Krapf therefore made various journeys in 1847, and the two succeeding years, and obtained a knowledge

of different districts lying between the parallels of 3° and 5° S., extending inland to a direct distance of probably two hundred miles from the Indian Ocean. They saw the mountain Kilimanjaro, the summit of which was covered with snow, its altitude being hence concluded to be not less than twenty thousand feet above the level of the sea. There were other and perhaps loftier mountains recognised as occurring within the same region, particularly one to which the name of Kenia is given, to the northwards of Kilimanjaro. The existence of snow-clad mountains in such near proximity to the equator has excited considerable interest. These observations have been confirmed by subsequent travellers, and particularly by Baron von Decken (1860-1), a native of Hanover, who, starting from Mombas and proceeding thence southwards along the coast to Wanga, struck from there into the interior, and, crossing the Ugono and Aruscha ranges (the latter four thousand feet high), reached the loftier region to which Kilimanjaro belongs. The Baron made two ascents of Kilimanjaro, and upon one of these occasions reached the height of thirteen thousand nine hundred feet. At the height of eleven thousand feet, snow, mixed with rain, appeared to have fallen during the night, and to have melted with the morning sun, up to an elevation of probably seventeen thousand feet. Baron von Decken's triangulations give an altitude of twenty thousand and sixty-five feet, as the height of the main peak of Kilimanjaro.

The intelligence gained by the missionaries respecting great lakes in the interior confirmed conclusions which had already been arrived at by geographers,

and therefore naturally excited much interest. Captain Burton—an officer of the Indian army, and already familiar with Indian travel from the experience of a journey in 1854-5 to the kingdom of Harar, lying inland from the upper extremity of the Gulf of Aden—therefore proposed to the Royal Geographical Society a project for opening up the lake regions of interior Africa to the south of the equator. That learned body approved of his scheme, which the British Government sanctioned, and in favour of which it made a pecuniary grant. Captain Burton was accompanied by Captain Speke, a fellow officer of the Indian army, and his companion at Berbera, on the coast of the Somauli country, in 1854. Zanzibar, off the coast of Eastern Africa, was the point of their departure, at the end of June 1857. The details of their expedition will be found in subsequent pages.

This journey of Burton and Speke in 1857-9 led to the later expedition of Speke and Grant in 1861-2. Immediately on his discovery of the Nyanza Lake, a body of sweet water, found within a few degrees south of the equator, and at an elevation of between three thousand and four thousand feet above the sea, Speke came to the conclusion that this would prove the head water of the Nile. The Geographical Society aided him in the equipment of a new expedition for the purpose of solving the problem. He was accompanied by Captain Grant, another officer of the Bengal army. They left England in 1860, and started from Zanzibar for the interior in October of the same year, pursuing the route taken by the former expedition as far as Unyanyembe. Being much delayed on their journey

by many untoward occurrences, they were unable to leave Kazeh in Unyanyembe until September 1861. From this point they took a new route to the north-west, passing through the districts of Usinsa and Karagiré, the latter a highland region, and crossing the Kitangulé River, went on to Mashondé (lat. 50' S.) in the upper parts of the Uganda country. Here, on this journey, was obtained the first view of the Nyanza. This is more than a hundred and sixty miles in a direct line from the point at which Captain Speke had previously reached the lake. Speke prefers to call this great body of water—considerably exceeding in proportions those of Lake Superior—by the name of Victoria Nyanza. The travellers proceeded round the north-west, and part of the north coast of the lake, through a country composed of low sandstone hills, streaked by small streams—the effect of almost constant rains—and grown over with gigantic grass, except in places which are under cultivation. North of the equator the landscape presented the same features, but with an increase of beauty. The Mweranga and the Luajerri, two rivers of moderate dimensions, flowing to the north, were crossed, and further to the east the Nile itself, described as issuing from the lake by a passage over rocks of an igneous character, with a descent of twelve feet immediately below, forming what the explorer calls the “Ripon Falls.” At this point the coast-line of the lake was abandoned, and the stream of the river followed downward to the Karuma Falls (lat. 2° 20' N.), the course of it lying at first through sandstone hills, among which it rushes with great force, afterwards passing over long flats, where it has the aspect of a

lake rather than a river. The prevalence of wars prevented the continuance of the track along the course of the stream immediately below the Karuma Falls, and therefore the river was left for a time; but Speke, continuing his route to the north-west, again came upon it in the Madi country (lat. $3^{\circ} 40'$ N.), where "it still bore the unmistakable character of the Nile—long flats, long rapids." From this point the Nile flows northwards, and a little below receives a considerable affluent, the Asua River, and continues the same general course. At Gondokoro (lat. $4^{\circ} 50'$ N.) the expedition met Baker. They were now upon known ground. They had reached Gondokoro in February 1863, more than twenty-eight months after having left Zanzibar.

Captain Speke was detained five months at Uganda, waiting for his companion, who had been left behind on account of illness at Karagwé. Mr. Petherick, who had been despatched from England with well-appointed means to ascend the Nile valley, in order to aid in the accomplishment of the main purpose of the expedition, did not arrive at Gondokoro till after Speke and Grant had also reached that point in their return course. He therefore accomplished nothing at this time in the way of geographical discovery. On a previous occasion he had partially examined the Bahr-el-Ghazal, a western affluent of the Nile, joining it about lat. $9^{\circ} 10'$ N., and had by that means added to our knowledge of the river. Madame Tinné and her daughter, accompanied by Dr. Heuglin, a German savant, undertook the examination of the Bahr-el-Ghazal basin, at a later date, but they accomplished nothing. Their worthy attempt alone is worthy of record.

The results of Captain Speke's expedition, though of great value to geography, even regarding his later travels, are not final in respect to the sources of the Nile. Neither the Victoria nor the Albert Nyanza can claim to be the head of that great river. The picture of social life which is presented by Captain Speke is in the least degree unattractive. The native kingdoms bordering these lakes are sunk in a condition of great barbarism, and present an aspect of things which for the present discourages the idea of intercourse with these people. We shall have occasion again to refer to Captain Speke's explorations.

To the southward the course of recent African discovery has been chiefly in connection with the valley of the River Zambesi and the affluents to its extensive basin. The results realised in this direction are mainly due to the energy of Dr. Livingstone, and an account of his journeys will subsequently be given more at large.

For nearly three-quarters of a century, the countries watered by the Niger have offered an inviting field for African travel and discovery. Particulars have already been stated in respect to earlier efforts. The work of the Landers has also been spoken of. Laird and Oldfield, in 1833, ascended the river, accompanied by Mr. William Allen, who executed a survey of it from the sea up to some distance above the point where it is joined on the eastern bank by the great stream formerly known as Chadda, but since called Benué. In later years there have been repeated ascents of the Lower Niger, and also of the stream known as Old Calabar, at which point most devoted and self-sacrificing missionary efforts have been made

by the United Presbyterian Church, guided by Dr. Waddell and others. Much valuable life has been terminated in this peculiar mission. The Niger expedition of 1841, fitted out by the British Government for philanthropic purposes, with a view to the suppression of the slave-trade, proved an utter failure, and was also attended by great loss of life. But the feasibility of navigating the Lower Niger and Benué rivers has been fully demonstrated by Dr. Baikie, who, in 1854, took the steamer *Pleiad* up the stream to the point of conjunction with the Benué, and ascended the latter river to a distance of more than three hundred miles above that point, or two hundred and fifty miles beyond the place of stopping which was reached by Allen and Oldfield in 1833. Dr. Baikie's successful conduct of this enterprise induced the British Government to equip a new expedition, with a view to the forming of a station, alike for commercial purposes and as a centre of missionary operations, at some point within the basins of the Lower Niger and Benué. Dr. Baikie left England in charge of this expedition in 1857, and, during the seven succeeding years, was engaged in various investigations within the territory to which he had been specially commissioned, as well as in journeys to the kingdom of Kano and the high grounds dividing the basin of the Niger from that of Lake Tsad. Dr. Baikie died on his return to England, in 1864, and much of the result of his expedition perished with him.

The voyage of the *Pleiad* was supplementary in some measure to the purposes of an exploration of Central Africa by overland journey through the desert,

conducted at the expense of the British Government by Mr. Richardson, Dr. Barth, and Mr. Overweg. Of this expedition details are furnished in a later page.

Captain Bedingfield organised a fresh expedition to the Congo, in 1864, with a view to the exploration of its upper course. There was no difficulty in the navigation of the river for upwards of one hundred miles. Beyond that point there are formidable rapids, through which the stream rushes between high rocks. These form a great impediment; but beyond them the Congo is again a noble stream.

The researches of M. du Chaillu are scarcely within our province. That gentleman travelled in Africa for his own pleasure, in 1856-9, within a tract of country extending two degrees on either side of the equator, and adjoining the mouth of the Gaboon River, upon the western side of the African Continent. His natural history is doubted in respect to the gorilla and other animals. He is now again in Africa, seeking to confirm his former observations, and also, it is to be presumed, endeavouring to promote his own personal pleasure, by familiarity with these wilds—pleasure which in such circumstances occupies, many times, the scale which ranges between pleasure and pain. In 1861-2, Captain Burton increased his manifold claims to gratitude on account of African discovery by a careful examination of some of the smaller rivers that enter the Bight of Benin, and also by the ascent of the lofty Cameroons Mountain, a volcano not yet wholly extinct, which he identifies with the Theoa Ochema of Hanno's Periplus. The highest point of the mountain, according to his observation, is upwards of thirteen thousand feet

above the level of the sea. The elevated regions of the Cameroons are covered every morning, even during the hot season, with a layer of hoarfrost, and are well suited for the purposes of a sanatorium.

Probably the gain of modern travel in the southern half of Africa has been more remarkable in regard to the physical conformation of the continent than in any other particular. Instead of the high plateau-lands which it was long supposed to constitute, the interior appears to exhibit a series of watered plains, but moderately elevated above the level of the sea, and bordered on either hand by ranges of higher ground, through openings between which the waters of the interior reach the ocean upon either side. The numerous lake basins, already ascertained to exist within the eastern interior, to the south of the equator, constitute one of the most important features of modern geography, and one that stands most in contrast with the popular conceptions of a region generally associated with the intensest conditions of heat and aridity. But much is yet wanting to give anything like an approach to completeness of knowledge in regard to the African Continent.

CHAPTER V.

THE CAPE COLONY, KAFFRELAND, AND GRIQUALAND.

THE special expeditions, the particular details of which are given in these pages, and in which the public mind is most deeply interested, having all of them been to unexplored or little known parts of Africa, it is necessary to introduce our account of them by a brief statement respecting those portions of the continent with which our minds have been longer more or less familiar. This is desirable in order to completeness, and for the purpose of contemplating Africa as a whole.

There is, perhaps, no part of the world in modern times, and certainly no part of the British dominions, which has made less progress than the Cape Colony. Under that designation are included two vast districts, known as the western and eastern provinces, extending from Table Bay at the south-western extremity, as far as the Orange River and the Kei to the northward. This territory is larger than any European country, but its inhabitants, taking them in the aggregate, do not exceed six hundred thousand. The Cape Colony was originally a Dutch settlement, but became a British dependency in 1806. It was long a favourite refuge for the Huguenot emigrants; and although the

French language ceased to be spoken, the names of many of the older families bear witness to their descent. Intermarriage with the Dutch settlers, and the gradual adoption of their language, led to a complete fusion, and the Dutch element in the Cape population has been dominant for generations. These people are farmers as a rule. Wine-making was the favoured occupation in the districts around Cape Town until the disease, which attacked the vines some years ago, put a temporary stop to that industry. But latterly the cultivation of the vine has been resumed, and wine-making is again in the ascendant.

Until the Suez route diverted passenger traffic through Egypt, Cape Town had a time of great prosperity as a calling-place for the Eastern shipping. Old residents there look back with regret on the old days when the bay was graced by the presence of many an Indiaman which had put in for supplies. The harbour is now better fitted for such a purpose than it was then. A massive breakwater has been constructed at considerable cost, and vessels of large tonnage find shelter either behind its friendly cover, or in the dock which has been added to it. Cape Town has a great charm for those who reside there; its brilliant atmosphere, its genial climate, its beautiful vegetation, and the great mountain which broods over the whole place, combine to make it an attractive residence. Only a small portion of the community really live in Cape Town; the majority of the people who do business there are engaged in farming, and are spread over both provinces. The dwellings of these farmers are usually one-storied, gable-ended, with rooms in the roof. Out-

side there is a kraal for the cattle at night. There is an orchard of apple, peach, pear, and orange trees near the house, and not far off a garden for vegetables. The fields for wheat, barley, oats, and maize are near or more remote, as the exigencies of irrigation may require. In the matter of irrigation sometimes considerable skill is displayed. The family waggon is sure to be close at hand. No farm, large or small, can afford to do without this appendage. It is a long, cumbrous machine, without springs, but strong, as it needs to be. A white canvas "tent," or covering, protects the interior from the elements, and in front is a "waggon-box," which serves as a tool-chest and store-room. Within is a frame of ox-hide, called a "cartel," upon which the bedding is stretched at night. An appalling whip, with a long handle of bamboo, hangs at one side, its length being proportioned to that of the team of fourteen oxen, usually yoked in pairs. For more than two centuries the farmers have depended upon this rude mode of transport, and have been content with it. It enables them to carry to market once or twice a year as much corn, butter, and other farm produce, as provides them with groceries, clothing, and other imported necessities for the rest of the year. With all besides, their farms, of six thousand or eight thousand acres each, supply them and their families from one end of the year to the other. The state of society, in such circumstances, is apt to become stagnant, and this explains why the Cape has not made greater progress than its past history has indicated.

The eastern province of the Cape Colony differs in

some respects from its western neighbour. In 1820, four or five thousand settlers from Great Britain located themselves in the district of Albany, near Algoa Bay, on the south-eastern coast. Their presence and operations have led to a much more vigorous development of the resources of the land, and to a larger measure of general prosperity than has been attained in the other provinces. These early settlers underwent many privations. At one time their destitution was such that Government had to grant supplies to save the people from starvation. They had to bear the brunt of successive Kaffre wars, and time after time have had their flocks swept away, and their homesteads ravaged by wild hordes of the northern barbarians. The great centre of these Albany settlers was and is at Grahamstown, a city of about twelve thousand inhabitants, eighty miles from Algoa Bay. The latter port is also a flourishing place, where, in the season, long trains of wool-laden waggons pour in from the interior, and help the prosperity of the handsome town of Port Elizabeth.

Five years ago, what was known as British Kaffraria was formally annexed to the Cape Colony. This small dependency had previously had a government of its own. Here has been the seat of successive Kaffre wars. Within this territory rise the celebrated Anatola Mountains—a natural stronghold, where many British lives have been lost, but which is now traversed by roads and harmonised by peaceful and prosperous settlements. British Kaffraria has enjoyed the services of some remarkable men, whose knowledge of the Kaffre character has only been exceeded by the confidence reposed in them by the natives, and by their zeal in

promoting peaceful relations between them and the European settlers. Foremost among them stands Mr. Brownlee, on the occasion of whose removal to another office, a few years ago, a most extraordinary demonstration of attachment and respect was made by the natives of different tribes, over whom he had ruled for a generation.

Throughout the whole Cape Colony there are scattered townships of varying degrees of importance. Few of these exceed in size and population the limits of a small market town in England. Some of them are beautifully situated, embedded amidst high and craggy mountains, and embowered in oak, orange, syringa, and willow trees. On the north-west of the Cape Colony is Namaqualand, which is the scene of mining operations in South Africa. For many years copper mines have been profitably worked here. Silver has also been found in considerable quantities; and, more recently, there has been a discovery of diamonds, which, from all experience and report, promises to be most important. These precious stones, it is believed, have been brought down from the mountainous district of Basutoland, in which the Orange River takes its rise. The gems themselves have been pronounced by competent judges in this country to be of great purity and value, and there is no reason to doubt that further discoveries will be made, and a remunerative diamond-field opened up.

In many parts of the Cape Colony there are great ranges of mountains, and in others immense plains. The rivers are few, and shallow except in the rainy season. Now and again there are beautiful bits of

scenery along the coast; such, for example, as at the Knysna, the scene of an elephant hunt by the Duke of Edinburgh. In British Kaffraria wood is more abundant, rivers are more frequent, and the ground is more generally hilly than in other parts. Seasons of drought affect the whole country, and, of course, are discouraging to farmers.

To the north of the Orange River, beyond the limits of the Cape Colony, we find many points of special interest. There is here a country, or rather a series of countries, which, with the exception of Natal, is but little known in Europe. The whole of these territories may be said to come properly under the designation of South-eastern Africa, and to travels in these lands special attention is given in subsequent pages: meanwhile a small amount of attention may be directed to certain of those parts which have not been the fields of recent exploration.

Following the coast-line, between the Cape Colony and Natal, there is a long and narrow strip of country lying between the Indian Sea and the Kahlamba range of mountains. This tract of country is occupied entirely by native tribes, and there are few missionaries or traders among them. At the extremity nearest the Cape Colony the tribe of the Amagelaka resides, ruled over by the great chief Kreli. Beyond are the Amaponda, the people of the late chief Faku, who, through all successive Kaffre wars and for a period of fifty years, remained the staunch and friendly ally of the British Government. This old chieftain could bring twenty-five thousand fighting men into the field, and he was continually at war with one or another of the many

tribes in his neighbourhood. He died a few years ago at the age of eighty. His son shows the same friendly feeling towards this country.

Adam Kok, the ruler of Griqualand, and his people are not pure Kaffres; they have among them a considerable amount of civilisation, and many of them have come, with their chief, under Christian influences. They formerly occupied a district in the northern frontier of the Cape Colony; and it being deemed expedient to incorporate it with the colony, they were offered their present abode by Sir George Grey, and accepted the offer. Their new land consists of about two million acres of the finest sheep country in South Africa, lying immediately under the Kahlamba Mountains, and possessing great capabilities for the growth of corn. They are a settled community, with missionaries, and churches, and schools, living in square houses, and presenting many evidences of the civilising influence of the Christian religion.

Griqualand is succeeded by Natal, which is well known, and of which, therefore, we may say the less. In 1838 there was a great expatriation of Dutch farmers from the Cape Colony, and a large number of those self-exiled people settled down in what is now Natal. They entered the country from the interior, and to their eyes and minds, tired of long wanderings in untrodden and pathless wildernesses, the fair scene which spread before them from the top of the Kahlamba Mountains must have seemed like a promised land. But not long did they enjoy their independence. The territory was annexed to the Cape Colony in 1843, and these Dutch settlers again migrated to the northward,

and founded what is now known as the South African or Transvaal Republic.

Natal is not much larger than Scotland, but its products represent the world. Perhaps no country can boast of so wide a range of resources as this small south-east African state. Amongst the exports we find sugar, coffee, cotton, tobacco, and arrowroot, by the side of wool, barley, oats, beans and peas, butter, bacon, fruit, potatoes, soap, tallow, hides, and spirits, and in conjunction with such purely local products as ostrich feathers, wild beast skins and ivory, which are brought from the far interior. The manifold and somewhat incongruous character of these resources can be traced to distinct physical causes; the position and the climatic influences of the country explain the character of its productions and its commerce. After thirty years of existence as a British colony, the European population of Natal is only about eighteen thousand, and its trade represents a value of about £270,000 for imports, and £230,000 for exports. But the early years of any colony are usually the most trying in its history. The colonists exhibit a rare attachment to the land of their adoption. People who have lived in Natal, wherever they may be, or may afterwards wander, look back with a singular liking and longing for the free social atmosphere, pleasant climate, and beautiful surroundings of that southern land. From April to September, the winter months, the air, as a rule, is warm and sunny during the day, and often keen and frosty at night. The summer-time is less pleasant by the recurrence of many days of excessive heat, by frequent storms, and by greater uncertainty of the weather. The winter

much resembles that of Central Italy; the summer is more tropical in its character. There are several distinct races of men living side by side in the colony. The first are the aboriginal natives. The first known occupants of the soil were Kaffres; but of these few remain. In the beginning of the present century, the wars which afflicted the country led to the flight, destruction, or expulsion of the natives of Natal. Since the occupation of the country by the British, however, a constant influx of natives from other territories has taken place. There are now probably two hundred and thirty thousand Kaffres living within the colony. Natal presents the interesting spectacle rarely to be witnessed, of heathen barbarians living amongst, and in constant contact with, a white race, without hostility between the two, and without a gradual process of extinction between the two. Coal is found, not in small quantity, nor of inferior quality, in various parts of the colony, as also is iron, which, from early times, has been smelted by the natives.

Beyond Natal is Zululand. Delagoa Bay is generally regarded as marking the northern limits of this territory. We have not heard much respecting this country, and yet it is large, rich, and tempting, and visited every year by large numbers of British traders. Zululand is in many respects a modified counterpart of Natal. It is a broken and hilly country, very beautiful, with an area of about twenty-two thousand square miles. It was famous for its herds till pleuropneumonia devastated South Africa, and even yet many cattle are exported from it. The population is rapidly decreasing. In some districts one may travel for miles

without seeing a kraal, or other vestige of human life. A pure and simple despotism reigns there, and life is held cheap. In these regions it is noteworthy that the supremacy of the British Government is recognised, although it makes no claim to lordship. In all cases of political difficulty it is the common practice to ask the advice of the colonial authorities in Natal. The people speak of the Governor of Natal as their father, sending him presents of elephants' tusks, or other tokens of friendship. The influence of the missionaries in Zululand has also contributed to the better regard of human life. The enormous tusks of ivory formed a conspicuous feature in the exhibition of South-east African produce, at the Paris Exhibition. Mr. Theophilus Shepstone had obtained a thorough knowledge of the native character, in the course of a lifetime passed in the service of the Queen, and contributed much to the establishment of this good understanding between parties.

Beyond Zululand are the Portuguese settlements. Vasco da Gama's discoveries along this coast of Africa were at once followed up by several ventures of colonisation and conquest on the part of the Portuguese. Attention was directed to those distant and mythical shores by the reputed existence of gold in great quantities, and more than one expedition was fitted out on a gigantic scale for the purpose of searching for, and taking possession of, the reputed El Dorado. Most of these movements failed. Fever, the lack of food, and the hostility of the natives, were obstacles that were never surmounted, and the traditionary Ophir was never reached. But gold was obtained by the

natives, and on to the present time they have brought it from unknown regions, stowed away in quills, as a means of barter. In due time the Portuguese found a source of wealth, not in gold-mines, but in the slave-trade, which, sanctioned by a Papal bull, has become the leading traffic of the East African coast. The Portuguese gradually abandoned all attempts at colonisation. All traces of their settlements cease within a few miles of the shore, except where the depopulated lands and wasted homes present sad tokens of their presence. The Portuguese domination has been the blight of East Africa. It has all but sealed up the coast to everything but the brutality and rapacity of the men who have made the name of their country a byword in these seas, and who have prostituted to the vilest ends the monopoly which they have enjoyed. The British have made repeated attempts to open up legitimate trading connections with the Portuguese ports, but have failed. Vessels have been seized, trading parties stopped, property confiscated, and the traders themselves imprisoned or detained at these centres of lawlessness. Around these places the natives are more demoralised than in any other part of Africa, European vices being engrafted on the baser passions of heathenism. Moral and social obligations are trampled down, and the white race, which ought to be the type of a higher and purer form of life, is degraded and made hateful in the eyes of the aborigines. Dr. Livingstone bears testimony that while English influence on the West Coast had been most successful in putting down the slave-trade, in spite of vast expenditure the efforts of the Imperial Government and its squadron

on those eastern coasts had been comparatively abortive. There is a Portuguese trade on the east coast in ivory, gums, feathers, skins, oil, woods, fibre, and even cotton; but the most considerable traffic has been in human flesh. This fact obstructs all attempts at civilisation and Christianisation as made from the coast.

Beyond the northern boundary of the Cape Colony and the western border of Natal, there lie two republics, chiefly composed of Boer families, which are of Dutch extraction. The territory of these is in the vicinity of the Orange River. Sir George Grey says, "The territory of the Orange Free State forms one of the finest pastoral countries I have ever seen." The climate of this region is one of the finest in South Africa: the country is several thousand feet above the sea-level, it enjoys a remarkably clear and keen atmosphere, and there are few rivers or moist ground to give dampness to the air. There are immense herds of game, consisting of elands, quaggas, wildebeests, and other antelopes, which still course over these plains, although it is estimated that there are thirty-seven thousand persons of European origin resident in the state.

The Kaffre war of 1851-2 we need not attempt to describe. It arose out of many misunderstandings, as most wars do, and the result was nothing but simply a proof that civilised England was able to contend with savages.

The Basutos are the last group of people in these parts who have been taken under the English protection. They are well compacted, their consolidation being due to the old chief Moshesh, whose sons rule

over different divisions of this powerful community. Christian missions have been the means of great benefit to these people.

The Transvaal Republic is one of the largest territorial divisions of South Africa, and covers an area of more than one hundred thousand square miles. It spreads over six parallels of latitude, runs up considerably within the southern tropic, and is bounded on the north by the Limpopo River, which flows into the Indian Ocean, just at its southern boundary. There is a wide range of products. The distance from the coast, four hundred miles, discourages the cultivation of grain for export; sheep-farming and cattle-breeding are the general means of subsistence and wealth. But the farmers of the Transvaal are a primitive race, and contented with very small things. There are exceptions, but generally, so long as they have enough yearly to barter at Natal for the few commodities which they absolutely need, their wants are satisfied, and their aspirations have rest. They are devoted conscientiously to the doctrines and service of the Dutch Reformed Church. The Republic is governed by a president, with an executive council of five members, and a Volksraad, or legislative assembly, consisting of members elected by the people, no qualification being required of voters except that of manhood. This representative body meets twice a year; the members receive fifteen shillings a day for their attendance, and many of them live comfortably during the session domiciled in their waggons on the market square. The Republic does not prosper as a government, but has been drifting more and more for several years into anarchy and confusion. The great

evil of which complaint has to be made against these people is their encouragement of slavery. The Kaffres in these parts are in the main an inoffensive people, who would live quietly enough if they were allowed to possess their land and cattle in security. But, at particular seasons, the young Boers rush out upon them, killing as many as possible, letting the women go, and seizing upon all the children. These they "apprentice" to traders and store-keepers, who enter "the article" in their books as "black ivory," and sometimes there are as many as six thousand thus enslaved in the course of a year. Some of the Boers treat their own slaves with kindness, feeding them and clothing them, and flogging them for their good, as they may be supposed to require; but kindness is the exception, and severity the rule.

The great want of these "governments," whether republican or tribal, is strength—some consolidating power by means of which petty wars might be suppressed fairly, and without the oppression of any party. Sir Philip Wodehouse has wisely and well said, after observation and experience as governor in the British dominion in these parts, "What is to be hoped for, in my opinion, is the creation, beyond the Orange River, of a large and well-organised government, bound to the Cape Colony only by a common allegiance, by the ties of kinship, by congenial laws, by just covenants, and by a common desire to extend the blessings of Christianity, peace, and civilisation, to all within their reach."

The matter is difficult of wise arrangement; but we have, in some instances, the native inhabitants of these

countries threatened with speedy extinction, if no hand interposes to help them ; chiefs of tribes, living far off, send in urgent entreaties to be accepted as British subjects ; the local governments could support themselves ; the natural resources are sufficient for all human necessities ; the absence of navigable rivers could be compensated for by railways ; the climate will bear comparison with any in the world ; the position of the countries in the centre of the Southern Ocean is commanding ; and the varieties of population would, if properly treated, cause diversity of character and of enterprise. England has been noted as the great civiliser, and there are here room and demand for her best efforts.

CHAPTER VI.

MADAGASCAR.

To prevent the interruption of continuity and consecutiveness, it is better to introduce here, and now, what ought to be said respecting Madagascar.

No description of Great Britain would be complete without reference to the Orkneys and Shetland and the Isle of Man. So it is in regard to Africa and Madagascar. Though not a part of the continent, it is yet closely related to it, and the population is much of the same character.

This great island stretches down towards Africa, on the western edge of the Indian Ocean, at a distance of from three to four hundred miles. It is about nine hundred miles in length, and in breadth is from three to four hundred. A great range of mountains, extending from north to south, near the centre, forms a lofty watershed from east to west. On one of these heights is the capital, Antananarivo, about five thousand feet above the level of the sea. There are many streams watering the valleys and plains, but the surface of the country is so much broken that none of them are navigable for any great distance. There are four great forests, crossing the island in four different parts, the shade of them

covering both hill and valley. Everywhere may be seen the rankness and splendour of tropical vegetation; the palm, in many kinds, baobabs, mangoes, sago-trees, and figs, are abundant in all the wooded districts. There is an immense wilderness of ferns and other undergrowths in all the forests. But with this vast wealth of woods, there are no exports worthy of the name, except cattle, and a trifling amount of gum, bees'-wax, and india-rubber.

Being almost entirely within the torrid zone, while at the same time it presents such variety of elevation, the island has a wide range of temperature and climate, the low lands suffering from oppressive heat, and the mountain ranges from severe cold. The hills are healthy, but, as in all tropical countries, the sea-shore and the low-lying valleys are afflicted with fever. Height being equivalent to health, the towns are usually built on hills.

The inhabitants are a peculiar race. The original stock appears to have been Malay, but the island being so near Africa as to be really a part of it, there has been a large infusion of Arab and Negro blood into the population. A Malay mixture is to be met with in other parts of Africa proper, and, indeed, may be found spreading itself east and west over twenty degrees, or more than half the circumference of the globe. The whole island was, within less than a century ago, broken up into over a hundred separate and commonly hostile governments. But during the last fifty years the Negroid Sakalavas of the north and west, the Batsileo of the south, and the Betanim and others of the east, have been brought under the common sway of the

ordinarily fairer-skinned and straighter-haired Hovas of the centre.

Radama I. having heard of Western refinement, cultivated acquaintance and friendship with the English. The furniture and customs and dress of Europe were largely introduced by him into his court; and these stood, and still stand, in striking contrast with a barbarism which, though at first resembling that of the African Kaffres, is gradually yielding, but which, especially in remote parts, in a measure still remains.

The government had been hitherto almost a pure despotism, and till a later period such it remained. Slavery had always prevailed. The fearful ordeal of tangena, or poison-water, to which suspected criminals, as among many savage tribes, had been subjected, is now, however, abolished. Formerly, at least, the Malagasy were a temperate people, but chastity was unknown. They had really no religion before the establishment of the missions. They had idols, it is true, but they were fetishes rather than gods. A red rag, or a shapeless block, was honoured as having divine powers, and charms were in universal request, but there were no priests, no temples, nor any forms of worship whatever. Divination by means of rice or beans ruled every event of individual life or public procedure.

Missionary effort was begun among these people in the year 1820. Radama had invited missionaries at an earlier period, but it had not been possible sooner to comply with his request. He patronised the schools, and left the mission at full liberty to follow out its higher purposes, while, at the same time, it was the secular good and the civilisation which he prized, rather

than the spiritual instruction. He had already abolished the slave-trade. Under his protection the path of the mission was peaceful. His personal character aided the missionaries. Stern in justice, strict in his word, and kind as a rule, he led his people like a flock. He abolished petty wars, and made the Hovas triumphant over the whole island, introduced many arts hitherto unknown, extended agriculture, began colonies, and adopted and encouraged everything that promised to raise his people and to make himself a great king. He learned to mock the diviners, to ridicule the holy water, and to twit the worshippers of idols. But his last days were his most immoral, and he died of dissipation and vicious excess in the very prime of his life. During the eight years of his reign in which missionaries had been on the island, they had begun a work which was destined to revolutionise the whole of Madagascar. They overcame to a large extent the prejudice of the people against foreigners, impressed European ideas and religious principles on ten thousand children whom they taught to read and write, set to work the printing-press, and put into circulation innumerable books and tracts, educational and religious, and, above all, sent abroad the Bible in Malagasy, the knowledge of which kept alive among the people the sacred fire of a sincere devotion, which could not be quenched by the fiercest persecution, even after their teachers had been compelled to flee.

Radama died in 1828. Ranavalona, one of his widows, became his successor. For a time the missionaries were confirmed in their privileges. But it was only the calm before the bursting of the storm. Extra idols were consecrated, and bloody sacrifices profusely offered.

The country must be purified and set free from the infection of the new faith. At no previous period had the mission been so promising. The first baptism of natives took place in 1831. The congregations were crowded. The press was sending out more than it had ever produced. Native converts were beginning to teach others what they themselves had learned to believe. Even slaves turned preachers of the new faith. But the Queen was fairly in the hands of the idol and native party. She must either yield before this new religion, or go further in her opposition to it. She would go further! All the privileges conceded by Radama must be withdrawn: let it be so. It was the Queen's pleasure that all who had attended Christian meetings, or sung hymns to Christ, should confess the fact and trust to her clemency; Christian books were to be delivered up and destroyed. The missionaries might teach the mechanical arts; but their schools must be closed, and they could not be permitted in any way to speak about religion. All this had been reached by 1835, and the missionaries were compelled to leave.

The land was then scoured by the soldiery. The converts were of all classes, and there was mercy for none. The sufferers were fined if they confessed; but many were driven from their habitations, and obliged to take refuge in swamps and forests, among crocodiles or serpents, and not a few died of starvation and exposure. Many were sold into slavery; many were banished to distant parts of the island; but their faith remained unshaken. Some were speared, some suffocated in subterranean rice-pits, some crucified, some burned alive, some scalded to death, and many flung

over a precipice at the capital and left to the dogs. This dreadful state of things continued from 1835 to the death of the Queen in 1861.

But after the night comes the morning. The Queen was succeeded by her illegitimate son, Radama II., who was no sooner on the throne than he proclaimed himself the friend of the English, invited the missionaries to return, abolished all restrictions on foreign commerce, established schools, and enacted universal toleration. The banished Christians were at once recalled, and a general gaol-delivery made of prisoners for opinion.

The London Missionary Society, which had established the mission at first, lost no time in responding to the King's invitation. Mr. Ellis had been in Madagascar in the last years of the Queen. This would be his third visit to the island. He had upon him the effect of missionary toil in another land, and he was now advanced in age; but he cheerfully complied with the request of the Directors, and at once proceeded to the task of restoring a work that had been so disastrously interrupted. Six missionaries immediately followed him. He and they found that very many of the former converts had, in secret, remained true to their convictions, and, by reading the Bible and maintaining Christian intercourse with each other, had been enabled to endure the past day of darkness.

Nothing could be more cordial than the welcome which the missionaries received. True, there was no security, but in the will of the young king. He had been reported a Christian, but the fact was not established. His disposition was humane, his policy was just towards all, and his intercourse with the missionaries

was always friendly. But he might change any day,—permission was required for every step which it might be desired to take, and any privilege already granted might be revoked in a moment. The toleration, however, was complete. At the coronation the Protestants found themselves ranged in the same square with the keepers of idols on the one hand, and the Sisters of Mercy on the other.

There are dangers against which the mission has need to guard. Infidelity has its agents in the capital and elsewhere—the former superstitions having been abandoned, and the Gospel faith not adopted. The Church of Rome has also its priests, aided and abetted by the countenance and encouragement of France. But the work of the Protestant missionaries has greatly prospered. Many churches have been built, and others are in course of erection. Even during the years of persecution the number of converts was largely increased.

The reign of Radama II. was but short. Of a natural disposition more than ordinarily amiable, and with his mind disposed towards the reception of Christian truth, he was nevertheless made the dupe of the idol party, and, it is to be feared, that he gave way to habits of intemperance. His mind apparently became affected. Matters reached a crisis in the course of 1863—a revolution of the Government occurred—and he was strangled in his own palace. Notwithstanding his weaknesses and his faults, he had deserved a better fate. He had opened the country to the industry, enterprise, and skill of foreigners, had entered into treaties of friendship and commerce with England and France,

had established perfect religious liberty and equality for natives and foreigners, and had placed the relations of Madagascar with other countries on a better foundation than had ever before existed. He had again abolished the tangena and the punishment of death. He had freely granted sites for the Protestant churches. He had introduced the payment of wages for work done by the natives, instead of the demand of the Government as formerly for unrequited labour, and by justice, generosity, and peaceable measures, had sought to bind the different races to their rulers, and to each other.

His widow was constrained to become his successor, under the name Rasoharina—the form of the government being much modified: the word of the sovereign was not any longer to be law; the sovereign, the nobles, and the heads of the people were to unite in making the laws; friendship with foreigners was to be maintained; no one was to be put to death on the word of the sovereign alone; religion and worship were to be free to all; the ordeal of the tangena was not to be used, but death was to be inflicted for great crimes; and “the sovereign should not be permitted to drink spirituous liquors.” The Queen speedily confirmed to the missionaries all their liberties and privileges.

Mr. Ellis returned home in 1866, having seen the thorough re-establishment of the mission—a work which he greatly aided by his tact and sagacity and unwearied perseverance.

When the missionaries were driven from their post in 1835, they left a field in which they had laboured alone; and, now that they have returned, the work is chiefly theirs, but they are efficiently assisted by agents

sent to their help by the Society of Friends. These last are principally occupied in the work of the schools.

A few years ago there was a wide-spread and general destruction of the idols, in which the Queen set the example. Places of worship have sprung up in all directions, and every village which contains any great number of converts has its house of prayer. Almost the entire cost of these buildings has been borne by the people themselves. One of the missionaries says, "The work of chapel-building still goes on vigorously. The skill and care employed in erecting the house of prayer, the laudable desire of the people to have the best building they can afford, perhaps also the emulation excited in them by the newly-finished work of their neighbours, all tend to promote, not their religious welfare alone, but their comfort and civilisation. I have already excited a marked influence in improving their dwellings, both as to neatness and comfort. Among the places of worship finished during the year, that at Namehana deserves especial notice. It will accommodate 1,600 or 1,800 people, and its interior embellishments, without being at all costly or out of taste, are quite a triumph of Malagasy art."

There is now a Theological Institution for training native ministers; a Normal School for the instruction of teachers; and many schools for children and others spread over the island. The number of English missionaries in 1872 was twenty, and, on account of the great increase in the number of hearers, an augmentation of ten was guaranteed. There are not fewer than two thousand native pastors and missionaries. In such a number, it is to be expected that the qualifications

should vary, but these are tried men, and many of them are worthy of the highest esteem. Besides these, there is a large staff of teachers, some of them English, wholly devoted to their profession.

Fears have been entertained, since the accession of the Queen and the Prime Minister to the ranks of the Christians, that the liberties of those who still cling to heathenism should be interfered with, on the one hand, or that the Christians themselves should be overruled on the other. But such fears have not been realised. These exalted personages are both sincere and humble in their new profession, and, although there is a church in the palace, no one is compelled to attend, nor is the free action of the congregation either there or elsewhere allowed to be in anywise impeded or hindered.

The general burning of the idols produced much excitement and inquiry in the whole population, including all ranks. In 1835, as has already been stated the number of converts was 200. In the three last past years very large additions have been made. Within that space of time there have been not fewer than 258,000 converts, including 32,000 members, of increase to the Christian community. Those who are styled converts are persons who have abjured heathenism, and who are gradually feeling their way into clearer light; the members are those who have been proved and admitted to the full communion of the Church. Among both classes there must, doubtless, be diverse grades of intelligence; but the present position and the future prospect are both abundantly encouraging.

It is to be hoped that with all this promise the difficulties and dangers which the mission must en-

counter will gradually be overcome. The sceptical and idolatrous elements are formidable, and the insidious working of Romanism requires the utmost vigilance to counteract it; but a priest some time ago told the Bishop of Mauritius that one might as well attempt to cut a rock with a razor as to make Romanists of the Malagasy.

Much has been done, but far more remains to be done. The population is large. The very maps are a blank, except round the coast and in the central province. Native agency, with Europeans to guide and instruct at central points, must do the work. May the men be found and fitted for the great task, and may they be successful in it !

CHAPTER VII.

MOFFAT AND THE KURUMAN.

ROBERT MOFFAT arrived at the Cape in 1817. His appointment was to the interior. Many honoured and useful fellow-workers, within nearer reach of the colony, must here be unnamed ; their record is on high. Moffat's ultimate station, at which he was privileged to labour for so many years, being so far into the African continent, and his success having been so great, a more minutely detailed account of him and of his mission may, with propriety, be introduced, as an example and illustration of the description of work performed by Christian ministers and teachers among these savage races, and of the results which follow from their labours. Moffat sailed for the Cape of Good Hope on the last day of October 1816. He has therefore been engaged in such work for more than fifty years.

He is a native of Scotland, and was born at Ormiston, near Haddington, in 1795. His younger years were spent at Carron Shore, on the Frith of Forth, near the Carron Iron Works, his father being connected with the Customs at the former place. At about twelve years of age he was induced to go to sea ; but he did not like it, and returned to school. He, by and by,

became a gardener, and after spending a few years near home, he obtained a situation in Cheshire. His parents were both good people. His father's example was a blessing to him, and his mother instructed him carefully in the knowledge of Christian truth. When about to leave home for England, she earnestly besought him to promise to her that he would read a portion of the Bible every day, both morning and evening. He avoided the question—he had not confidence in himself; but she insisted, and he gave the required pledge, and did what he had promised. Afterwards he said, "Oh, I am happy I did so!" In Warrington his attention was drawn to the work of the London Missionary Society; and, in respect to that work, he asked and obtained an interview with the Rev. Mr. Roby of Manchester. The result was that he offered his services to the Directors of that Society, and was accepted. Shortly before, a young man, in every way well fitted for the duties which he sought the opportunity of performing, had been refused because his parents would not consent. Dr. Waugh was in the chair, and said to the applicant, "My dear lad, your father refuses, and, though quite satisfied with your examination, we cannot accept you, because we don't think you strong enough just yet to jump over the fifth commandment." Moffat knew of this, and therefore when he was asked, "Have you made your parents acquainted with your purpose?" a faintness came over him, as he was compelled to answer, "No." But he was received, and the reply was, "We have thought of your proposal to become a missionary: we have prayed over it; and we cannot withhold you from so good a work." He never had

any formal ministerial training, although for a time he gratefully received instructions from Mr. Roby. He was encouraged by Dr. Andrew Reed and Dr. Philip, both of whom were at the time but shortly advanced in paths of their own which led to future eminence. His great success as a missionary was likewise predicted by the sagacious Rev. William Orme, the Secretary of the Society. How well-grounded were his expectations the sequel has abundantly verified.

The way had been prepared for him by the Rev. John Campbell, deputed by the Society to visit the stations in Africa, and to open up new ground. Africaner, a noted freebooter chief, had shown signs of relenting and hopeful change. Mr. Campbell had written to that chief, and Moffat was required, in the first instance, to remain for some time with him and his people. On the 26th of January, 1818, the missionary, after a toilsome and adventurous journey, arrived, with grateful heart, at Africaner's kraal. The chief appeared in about an hour, and inquired if he was the missionary appointed by the directors in London, and, being answered in the affirmative, he seemed much pleased, and gave directions that "a house should be built for the missionary." This task was accomplished by a number of women, in about half an hour—the structure being composed of native mats and poles. Another missionary had already occupied the station, but he soon removed, and Moffat was left alone. His feelings were alternately those of sorrow and of joy. He was in a barren and miserable country, with a salary of about £25 a year—no grain, therefore no bread—and, worse than all, no Christian society. He was wont to pour out his

soul among the granite rocks surrounding the station, and "more than once he took his violin, and reclining upon the grass, in the stillness of the evening, played and sung a favourite hymn of his mother's, beginning,

'Awake, my soul, in joyful lays,
To sing the great Redeemer's praise.'

It was not long before he was cheered in his work. The state of the chief's mind had been doubtful, but now he attended the services with great regularity; he had made considerable progress in reading, and the New Testament became his constant companion. He might be seen under the shadow of a great rock, for most of the day, eagerly perusing the pages of Divine inspiration. For nights he would sit with the missionary on a large stone at the latter's door, and sit till dawn, talking of the wonders of creation, providence, redemption, and the heavenly world. This man turned out a most decided Christian, and his force of natural character was all spent in his subsequent life in the service of righteousness and peace.

It was impossible to make this place a permanent missionary station. It was therefore resolved to look for a locality more suitable. Moffat, all things being ready after some trouble in preparation, started with about thirty men, including Africaner himself. He objected to so many, but was assured that the number was necessary for his safety. This journey, which occupied only a few weeks, revealed more clearly the dark condition of the heathen mind, in conversations with the inhabitants of villages through which it was needful to pass. The people had no knowledge of God,

of the soul, or of a future state. They had no idols—no worship of any kind. Mr. Campbell, in his ‘Life of Africaner,’ says that he asked him, on one occasion, “what his views of God were before he had enjoyed the benefit of Christian instruction, and his reply was, that he never thought anything at all on these subjects, that he thought about nothing but his cattle. He admitted that he had heard of a God, he having been brought up in the colony, but he at the same time stated that his views of God were so erroneous, that the name suggested no more to his mind than something that might be found in the form of an insect, or in the lid of a snuff-box.” This was the testimony of one who had passed from darkness to the light of the Gospel.

On the journey homewards from this tour in search of a more suitable place for a mission station, the explorers were frequently exposed to dangers from lions. Sometimes these beasts of prey became so bold as to rush into the midst of the travellers’ oxen at night, and scatter them, occasioning long and weary searches for the cattle before they could again be collected. In one such instance, Moffat found at a spot to which he had been led by the appearance of smoke an object of deep and painful interest, which illustrates the barbarity and unnatural cruelty of these heathens. There was a venerable-looking old woman, sitting with her head resting on her knees. Being addressed kindly, and asked whom she was, she replied, “I am a woman; I have been here four days; my children have left me here to die.” “Your children!” “Yes, my own children, three sons and two daughters. They are gone to yonder blue mountains, and have left me to die.” “But

why "did they leave you?" "I am old, you see," she replied, spreading out her hands, "and I am no longer able to serve them. When they kill game, I am too feeble to help in carrying home the flesh; I am not able to carry wood to make fire; and I cannot carry their children on my back as I used to do." He tried to persuade her to go with him in his waggon, and promised to care for her; but all in vain. She became convulsed with terror, and, fearing she might die in his hands if he had her carried to his escort, he was compelled to leave her, having supplied her with provisions; while, in reference to her position, she said, "It is our custom; I am nearly dead; I do not want to die again." He understood afterwards that her family, observing the travellers near to where they had left their mother, had returned, and being afraid lest the white man should punish them, had taken her home, and were providing for her with more than ordinary care.

Disappointed in respect to their being able to find a more suitable locality for the work of the mission, the party endeavoured to reach home by a shorter route farther to the east, on the borders of the Sahara Desert, which lies between Namaqualand and the country of the Bechuanas. But they paid dearly for their haste, for they found themselves in a plain of deep sand, through which it was next to impossible to take their waggon. They were also much in want of water. They found only water-melons where water might have been expected, and these were as bitter as gall.

This journey, which had occupied only a few weeks, settled one important point—namely, the impossibility of obtaining any eligible situation for a missionary

establishment in that desolate region. Such visits were, therefore, resumed on a more extended scale, the services at home being conducted by two brothers of Africaner, who proved very efficient assistants. These expeditions were sometimes attended not only by privation, but also by danger. Tying his Bible and hymn-book in a blanket to the back of his saddle—for the missionary now rode on a borrowed horse—he would start with his interpreter, who rode on an ox. They had their guns, but nothing in purse or scrip except a pipe, some tobacco, and a tinder-box. They had no bread, but hoped to be able to live by the way. After a hot day's ride to reach a village before nightfall, the people, on their arrival, would give them a draught of milk; and then, old and young assembling in a corner of the cattle-fold, all would listen to an address on the subject of their spiritual safety. When this was over, the preacher, having taken another draught of milk and renewed conversation with the people, would lie down on a mat, and seek repose for the night.

So was it day by day. After another address in the morning, the missionary would start for another village, reaching which in the evening, travel-stained and hungry, his companion and he having breakfasted on milk, they perhaps found empty, the whole population having been obliged to go elsewhere in search of water and grass. There was no help for it. Hungry and thirsty, they would commend themselves to the Divine care, and do their best to sleep, but were not unfrequently disturbed in the night by hyænas, jackals, or lions, which prowl about deserted villages in search of what may have been left behind. Next morning,

having breakfasted on water not over-sweet, after they had found it, they would follow the track of the departed people, thankful if they succeeded in overtaking them.

Even at home the larder was not always full. The missionary's food was milk and meat, he living for weeks on the one, and then for a time on the other, and then on both together. All was well so long as he had either; but sometimes both failed, and there were somewhat long fasts so enforced that recourse must be had to "the fasting girdle." The contents of his wardrobe bore the same impress of poverty. He says, "The supply of clothes which I had received in London were, as is too often the case, made after the dandy fashion, and I, being still a growing youth, they soon went to pieces." Months were spent in search of a suitable place in which usefully to settle, but in vain, when Africaner proposed to him to visit the Griqua country, to the east of the desert, to inspect a situation offered to him and his people, to which he might remove with the full sanction of the chiefs of the Griquas. After much consultation the party started, consisting of two brothers of Africaner, with his son, and a guide. They had about eight horses, good and bad, and trusted entirely for food to what they might shoot on the way. Their course was principally on the north side of the Orange River. It was toilsome, and difficult, and dangerous. They had to cross desert plains without trees or shelter of any kind. At other points they found the river flowing through great chasms, and overhanging with stupendous precipices; while anon it would spread into a translucent lake, with towering mimosas

and willows reflected on its bosom. There were vast varieties of birds, and also beasts of prey. There were few inhabitants on the banks of the river. Some whom they did meet were kind, but others would give them neither food nor drink, but simply point out to them a place of repose.

On one occasion Moffat had a narrow escape; but he had more work to do, and "man is immortal till his work is done." The party had reached the river early in the afternoon, having made a *détour* to escape from its windings, and three of their number had gone onward to a Bushman village. He went, because his horse would go, to a small pool, from which the water had receded to the main stream, or had evaporated. He dismounted and drank, but immediately on raising himself felt an unusual taste in his mouth; and observing that the pool was temporarily fenced round, it occurred to him that this must be water poisoned for the purpose of killing game. It was so. When he reached his companions and arrived at the village, he made signs to the natives that he wanted the fruit of the *solanum*, for he was violently ill, and his veins were as if they would burst; but none could be found. He was soon covered with a profuse perspiration, and drank largely of pure water; and although the strange and painful sensation which he had experienced gradually wore away, it was not entirely removed for some days.

They continued their journey in hunger and thirst and exposure to many dangers. Much in want of water, the missionary was directed by a native to the top of a hill, where, if anywhere, water might be expected. When he had reached the summit, he happened to

cough, and was instantly surrounded by about a hundred baboons, some of them of gigantic size. He says, "They grunted, grinned, and sprang from stone to stone, protruding their mouths, threatening an instant attack. I kept parrying them with my gun, which was loaded; but I knew their character and disposition too well to fire, for if I had wounded one of them, I should have been skinned in five minutes. The ascent had been very laborious, but I would have given anything to be at the bottom of the hill again. Some came so near as even to touch my hat while passing projecting rocks. It was some time before I reached the plain, when they appeared to hold a noisy council, either about what they had done, or intended doing. Levelling my piece at two that seemed the most fierce, I was about to touch the trigger, when a thought occurred to me—I have escaped, let me be thankful; therefore I left them uninjured, perhaps with the gratification of having given me a fright."

Exhausted and anxious, they at last reached Griqua Town, where the missionaries, Anderson and Helm, gave them a hearty welcome. They visited Daniel's Kuil, and also Lattakoo (Lithako), where they remained several days. This was the first time Moffat had seen the Bechuanas, among whom he afterwards laboured for so many years. They then returned to Griqua Town, and prepared to return home to Namaqualand. An account of the journey was submitted to Africaner. He was much pleased with the report which was given in regard to the proposed new settlement, and resolved that, by and by, he and his people should remove thither.

Moffat, accompanied by Africaner, found it necessary to visit the Cape. To the latter this was a journey of no small danger. He had to pass through the country of the Dutch farmers whom he had robbed, he was an outlaw, and one thousand rix-dollars had been offered for his head. He was safe, however, and was even introduced to the governor, Lord Charles Somerset, who received him with much affability and kindness, and expressed the pleasure he had in seeing thus before him one who had formerly been the scourge of the country. A deputation from the London Missionary Society, consisting of the Rev. John Campbell and the Rev. Dr. Philip, was at this time at the Cape, and to them Africaner was an object of much interest.

The purpose of this visit was twofold: to procure supplies, and to introduce the chief to the Colonial Government. The missionary had had no design but that of returning to his present flock—at least for a time; but the deputation desired him to accompany them to the mission stations, and then to proceed on a mission to the Bechuanas. Africaner generously offered to take his books and some small quantity of furniture which he had purchased, in his waggon across the continent to Lattakoo. Furniture which he had purchased; for although Moffat had till now been alone, Miss Smith, to whom he had long been engaged, arrived from England, and he now found “an helpmeet for him”—one who, for half a century, was his succour and his joy in his wilderness home, and who was called to a better land only after her recent return to this country.

The removal was effected, so far as the missionary

was concerned ; but, before settling down, he had to accompany Mr. Campbell on his visits to other stations. He bade his friend Africaner a farewell which had in it the hope of a future meeting ; but that chief died within two years, and he died in the faith of the Gospel.

The Wesleyans afterwards occupied the station at Namaqualand, making Africaner's kraal an outstation, for the people did not migrate as they had once intended.

To the good influence of the missions both beyond Griqua Town and those between Griqua Town and the Colony, Sir A. Stockenstrom, the governor, bears strong testimony. He says, "If it had not been for the influence that the London missionaries had gained over the Griquas, we should have had the whole nation down upon us. We had no force to arrest them if they had overrun the half of the country. But now those people are in a state that enables us to treat with them, and I attribute their domesticated state altogether to the confidence which they have in the advice of the missionaries." The same testimony is borne by the same witness as to the effects of the labours of the agents of other societies in other parts.

Respecting the Bechuanas there was but little known, except by mere report, till they were visited by a colonist with a party of cattle-robbers at an early period of the Colonial history. The next visit was by the marauder Bloom, a Dutch farmer. He and his followers committed great havoc on the flocks and herds of the Bechuanas, putting to death vast numbers of the people. In 1801, two messengers visited the mission station on the Orange River for the purpose

of obtaining cattle for the Government by lawful trade, in the way of barter, and also went to the Batlapis and Batlaros, the two nearest tribes of the Bechuana nation, for the same purpose. This visit made a favourable impression as to the character and disposition of the Bechuanas on the minds of these gentlemen.

A short time previously, two missionaries had settled on the banks of the Kuruman River, near which the Batlapis and others were at that time living under the chief or king Molehabangué. He was kind to strangers. When Messrs. Evans and Hamilton went to Lithako, thirty miles north-east of the Kuruman River, Mothibi, the king's son, with his council, directed them to the Kuruman River, expecting them there to trade and barter, as certain former missionaries had done. They declined to follow such an example. The temporal advantages are not unfrequently the inducement with both chiefs and people when they receive missionaries. Of course, in their ignorance they are incapable of appreciating the superior benefits, but the other they can understand.

Dr. Lichtenstein was the first traveller who visited the Batlapis. This was in 1805. The king, Molehabangué, received him with kindness, and he reports well of the people. The next travellers who visited these parts were Dr. Cowan and Captain Denovan. They went under the auspices of the English Government, with a considerable party, and two waggons. Their expedition occurred in 1807. Their object was to pass through the Bechuana country, and proceed to the Portuguese settlements near Mozambique. They passed safely through the territory of the Batlapis,

Barolongs, Bamangketse, and Bakuenas, and perished at no great distance from the eastern coast, but by what means has never been ascertained.

Dr. Burchell visited the country in 1812, and pushed his scientific and other researches as far as Chuë, a considerable distance north of Lithako, and it was his intention to advance as far as the Portuguese settlement on the west coast, passing through the Kalahari desert to Congo; but his attendants deserted him, and he was compelled to desist.

It was in 1815 that Messrs Evans, Hamilton, Williams, and Baker, left England to proceed to Lithako. They reached their destination on the 17th of February, 1816, accompanied by Adam Kok, a most self-denying and useful man, and also several others as interpreters. But they were coldly received by Mothibi, whose first question was, "What have you brought for barter?" After two days of earnest attempts at persuasion to be permitted to remain where they were, inasmuch as the greatest number of people were there, they were peremptorily told, as has already been stated, to "Go to the Kuruman River, and traffic there; but don't teach. Here there is no water, there are no trees, and the people have customs, and will not hear." They were obliged to return to Griqua Town, and wait for an opening. In one of their journeys from that centre, as they endeavoured to make themselves useful, they were told that the king now appeared willing to receive them. And they tried. But Mothibi, with twelve hundred of his men, being absent for a month, they were compelled again to return from want of provisions. The prospect was somewhat

brighter, but Mr. Evans was discouraged and relinquished the mission altogether. A subsequent attempt was more successful.

Mr. Hamilton was, for a time, accompanied by Mr. Read, a sagacious and experienced missionary from the Colony; but subsequently he was alone—Moffat and his wife being with Mr. Campbell, the deputy from London, visiting the stations—a rather remarkable wedding tour. Hamilton was a missionary artisan. While Read and he were together, Mothibi mustered a large expedition against the Bakuenas, nearly two hundred miles to the north-east. Their object was the capture of cattle. But they were foiled in their purpose—many were slain, and Mothibi himself was wounded. In June 1817, he and his people removed to the Kuruman River. Moffat's appointment was to this mission, but he was directed first to attend to certain duties at Griqua Town, which detained him for a considerable time. Hamilton, in his loneliness, had a hard lot, and many difficulties. He had great manual labour in digging a long watercourse, preparing ground, and building. He had, in many ways, to toil with his hands to preserve himself and family from beggary. Besides, all the head men of the place acted as if they had a right to everything he possessed—everything they could lay their hands on. His goods were stolen when it was known he was conducting some religious services and could not possibly return to disturb the thieves before a particular time. Of course no one knew who had been the depredators! The people had no light, and consequently they had no conscience.

In May 1821 Moffat joined him, and from that day

to this there has been a strong power for good centring at Kuruman, and extending far. These two men, themselves working hard and long, have had their labours assisted and supplemented by other missionaries. The day, Sabbath, and infant schools have been fruitful of large benefit; the services of the sanctuary have been numerous attended, and many have avowed themselves the disciples of Christ, their lives being consistent with such avowal; printing-presses have been set up, and are at work, to supply the increasing demands of a reading population, school-books and other works, as well as the whole Bible itself, as translated by Moffat, being produced at the station; and now a more regular school of instruction for native teachers is being organised, and is fitly to be called "The Moffat Institution;" while the advanced standard-bearers, who have penetrated longer distances into the interior, see much to encourage them onward, and hear the voices of the perishing lifted up and saying, "Come over and help us."

The details of missionary excursions made by Moffat from the Kuruman to distant tribes are deeply interesting, but it is not possible here to record them. On such journeys Mr. Moffat's influence with the chiefs and people was very great, and prepared the way for the opening of other stations beyond his own. He has returned to this country to enjoy the well-earned repose which suitably succeeds so many years of arduous and honourable toil in the service of both God and man. He still seeks the promotion of African missions by frequent addresses and other means, and, notwithstanding his advanced years, has been diligently

employed on a new edition of the Bible in the language of the people for whom he has done so much.

Rain-makers were the worst opponents of Moffat and his companions, as they are of all missionaries everywhere in Africa; and their pretended arguments against the teaching of the people are such as tell upon these ignorant and besotted tribes. For example, a wily rain-maker who was the oracle of the village in which he lived, after hearing Moffat enlarge on one occasion on the subject of the Creation, said, "If you really believe that that Being created all men, then, according to reason, you must also believe that in making white people he has improved on his work. He tried his hand on Bushmen first, and he did not like them because they were so ugly, and their language like that of the frogs. He then tried his hand on the Hottentots, but these did not please him either. He then exercised his power and skill and made the Bechuanas, which was a great improvement. And, at last, he made the white people; therefore the white people are so much wiser than we are in making walking-houses (waggon), teaching the oxen to draw them over hill and dale, and instructing them also to plough the gardens, instead of making their wives do it, like the Bechuanas." Such talk receives the applause of the people, and the arguments of the missionary are as a feather in the balance. And yet it is not always safe to be a rain-maker. When rain will not come, by any incantation, the poor deceiver is caught in his own craftiness; and if he does not flee for his life, when patient waiting has been exhausted, he is not unfrequently murdered.

The government of these people is both monarchical and patriarchal. Each tribe has its chief or king, and his office is hereditary. There being many towns or villages in a tribe, each of these has also its head, and under him there are subordinate chiefs. These are the aristocracy of the nation, and all acknowledge the supremacy of the principal chief. In the *pitshos*, or parliament, or public meeting, great plainness of speech is sometimes used. But such meetings are held only on great, very great occasions. These utterances of the nobles are the pulse of the nation, however, and a wise ruler will not fail to be guided by them. Private wrongs—such as thefts, murders, and other crimes—are left to the avenger. The people are most tenacious of their customs. These are a great hindrance to progress. Polygamy is a strong barrier both to religion and civilisation. The women have by far the heavier tasks: they cultivate the fields, build the houses and fences, and bring in the firewood; while the men hunt, watch the cattle, milk the cows, and prepare their furs and skins for mantles. It being so, the men find it convenient to have a number of wives. Notwithstanding all this, however, the Bechuanas are superior to many other tribes. They are savages only in a restricted sense; but their susceptibility to religious impression is most obtuse. If it be attempted to convince them that they are sinners, they will boldly affirm that there is not a sinner in the tribe.

Missionary work among such people must in itself always be hard and difficult; and there are also other discouragements. At Kuruman there was, in the first instance, much work with the hands. Houses had to

be built for worship, and for teaching, and for residence; workshops had to be constructed, and the station being several miles from the river, a water-ditch had to be dug; and as this passed through among the gardens of the natives, the water was not seldom cut off before it reached the home of those who had prepared the way for it.

The acquisition of the language is always, in such circumstances, an object of the first importance, but it is often a most toilsome work. There is neither time nor place for retirement, and no interpreter worthy of the name. The reducing of an oral language to writing requires much pains on the part of a missionary; but it is a thing that must be done—he must be able to convey his meaning in words of his own choosing. In speaking, it is safer to trust to an imperfect utterance than it is to employ an interpreter. When one makes a mistake, the natives will smile; whereas, when an interpreter has to render one's meaning, he not unfrequently puts his own conception into the statement. It has always been a prolonged and arduous task for Europeans to master the African tongues, there being no rules other than mere usage, and usage being far from similar in different circumstances. Natives are not so charitable towards an interpreter who knows their language, as they are to a stranger of whom they know that he cannot fully express himself.

Mr. Hamilton, of the Kuruman, after a useful and honoured life has gone to his reward. Mr. Moffat, as we have observed already, has retired from his labours; but a son and others have well succeeded him, and that

station is a light shining amidst the darkness, and, by speech of man and printed paper, the knowledge of the way of life is being widely extended.

Among the Baralonga, Basutos, Mantatees, and Corannas, places of worship have been erected at all the principal places. Mosheshe, king of the Basutos, had long desired a missionary, and in 1833 Messrs. Casilis, Arbousset, and Goselin, connected with the French Evangelical Society, arrived in the country. They have been reinforced by the Wesleyans and other helpers, so that now, in a land which was formerly the theatre of rapine and murder, there is a healthy and Gospel influence exercised over many thousands. Indeed, from the eastern borders of the southern Sahara to Port Natal, a phalanx presents itself which, if zealously supported by faith and prayer, will advance to the utmost extremity of this great continent.

In reference to Kuruman itself, Mr. Gordon Cumming, an impartial witness, bears strongly favourable testimony, and says, "At Kuruman or New Litakoo I was kindly welcomed and hospitably entertained by Mr. Moffat and Mr. Hamilton, both missionaries of the London Society, and also by Mr. Hume, an old trader, long resident at Kuruman. The gardens here are extensive and extremely fertile. Besides corn and vegetables, they contained a great variety of fruits, among which were vines, peach-trees, nectarines, apple, orange, and lemon-trees, all of which in their seasons bear a profusion of the most delicious fruits. These gardens are irrigated with the most liberal supply of water from a powerful fountain, which gushes forth, at once forming a little river, from a subterraneous

cave, which has several low narrow mouths, but within is lofty and extensive. This cave is stated by the natives to extend to a very great distance underground. The natives about Kuruman, and the surrounding districts, generally embrace the Christian religion. Mr. Moffat kindly showed me through his printing establishment, church, and school-rooms, which were lofty and well-built, and altogether on a scale which would not have disgraced one of the towns of the more enlightened colony. It was Mr. Moffat who reduced the Bechuana language to writing and printing, since which he has printed thousands of Sichuana Testaments, as also tracts and hymns, which are now eagerly purchased by the converted natives. Mr. M. is a man admirably calculated to excel in his important calling. Together with a noble and athletic frame, he possesses a face on which forbearance and Christian charity are very plainly written, and his mental and bodily attainments are great. Minister, gardener, blacksmith, gunsmith, mason, carpenter, glazier—every hour of the day finds this worthy pastor engaged in some useful employment, setting by his own exemplary piety and industrious habits a good example to others to go and do likewise."

CHAPTER VIII.

BARTH, OVERWEG, AND RICHARDSON—ASHANTEE.

IN December 1849, Dr. Barth and Mr. Overweg arrived at Tunis, and from thence proceeded to Tripoli, from which they set forth on their long and perilous expedition. Dr. Barth writes: "It was late in the afternoon of the 24th of March, 1850, when Overweg and I, seated in solemn state upon our camels, left the town with our train, preceded by the Consul Mr. Crow, by Mr. Reade, and Mr. Dickson and his family, of all of whom we took a hearty leave under the olive-trees near 'Kasr el Haeni.'" More than five years were to pass ere Dr. Barth, the only survivor of the departing company, should again clasp hands under these olive-trees. They were joined by Mr. Richardson and his party a few days after they had left, and proceeded on their journey through corn-fields and green pastures, succeeded by stony valleys in which were many Roman remains, which indicated that in that part of the world the universal conquerors had occupied important positions. They came upon the ruins of a massive stronghold, a gate with an arch of remarkably fine masonry, and several sepulchral monuments,—one of them forty-eight feet high and richly decorated, all proving that these deserted regions were once

inhabited by a wealthy and highly civilised population. One of the most remarkable of these remains is a small building which has evidently been used as a Christian church. Dr. Barth believes it to have belonged to a small monastery, but there is no historical information.

Between this point and Murzuk the country is very desolate,—stony ravines shut in by steep and gloomy-looking cliffs, their dullness and monotony being relieved only at long intervals by occasional clumps of palm-trees. Beyond Murzuk the way lies along mountain passes, in which there are many curious sculptures on the sandstone blocks. The scenery, by and by, becomes soft and beautiful; but the habits of the people are predatory and dangerous to travellers. The blacksmith is in high repute among these tribes, and this is not unnatural, so far as respects his trade; but he is generally the “prime minister” of the chief. There is a widely spread superstition to the effect that certain magical powers belong in some mysterious way to workers in iron; and in many countries, from the earliest times, “the smith” has been invested with a character of indefinable dread. These people seem to belong to the Shemitic race of mankind.

When the travellers arrived at A'gades, Dr. Barth paid a visit to the Sultan. His dwelling and his appointments were very homely. He was not yet installed. In a few days he made a more regal appearance,—mounted on a valuable horse, and wearing a robe of coloured silk and cotton, over which was a costly blue bernous which Dr. Barth had presented, while at his side was a scimitar with a gold handle.

The procession was very long and imposing, especially by means of the great number of horsemen included in it. A'gades is built entirely of wood and clay, but is neat and clean in its appearance. There is in it one very curious building entirely constructed of clay, which was probably erected as a watch-tower; the base is about thirty feet square, and the height more than ninety feet, tapering to about eight feet square at the top. The interior is apparently unfinished; but that part of it is not open to the visits of any but Mahometans. Part of it was seen, but the greater part was kept concealed. The clay of such a tower is kept together by the introduction of boards of the dúm-tree.

These travellers, often retarded, went onwards to the more important town of Káno, and in the course of their journey were greatly harassed by the many predatory tribes which infest the mountain passes and levy contributions from the caravans, much in the manner of our Borderers in the days of the strong hand. Salt was the only article conveyed by this caravan. There are two kinds of it,—one solidified, and the other in loose grains, this latter being scarce and very dear. There was great merriment in the evening, and, early next day, the united caravan, an imposing cavalcade, started on its long journey, and took its course along the rocky defiles of the valley. There was now real travelling; but as yet the route presented nothing of the barrenness of the desert,—trees were frequent, and the few villages which were passed were surrounded with corn-fields. In some parts there were reeds, ten feet high, obstructing the progress of the

travellers. They say that they had now reached those fertile regions of Central Africa which are not only able to sustain their own population, but have material to export to other countries. The inhabitants of the villages, though pagans and mostly slaves, welcomed the strangers, and provided abundant food for the whole caravan. Dr. Barth observed here the peculiar style of roof which seems to be characteristic of the tribes of Central Africa. The huts are built with stalks of the Indian corn, without any other support, except a few branches of the *Asclepias gigantea*. "In examining these structures one cannot but feel surprised at the great similarity which they bear to the huts of the aboriginal inhabitants of Latium, such as they are described by Vitruvius and other authors, and represented occasionally on terra-cotta utensils; while the name in the Bórnu or Kanúri language, 'kosi,' bears a remarkable resemblance to the Latin name 'casa,' however accidental it may be." In these huts the supply of corn was plentiful; huge baskets made of reeds were filled with it, and placed on a scaffold of wood about two feet high to protect them against the mouse and the ant, they being very numerous. On the 9th of January, 1851, they reached Tágelel, and Mr. Richardson went on by the road to Zinder, Dr. Barth and Mr. Overweg proceeding with the general caravan. They journeyed by numerous fine trees,—the tamarind and the splendid tulip-tree among other kinds, with flocks of pigeons and guinea-fowl. Many corn-fields now alternated with cotton plantations, and furnished proof of the great fertility and commercial importance of Central Africa. There

were numerous herds of cattle, and the inhabitants of the villages seemed to have abundance and to live in peace. The picture which Dr. Barth gives of the first large town he visited in Negroland Proper, Tasáwa, is very pleasing. The huts were partly built of clay, and the roofs neatly thatched with reeds; the courtyard being fenced in with the same. A cool outer building, composed of reeds and lattice work, was usually reserved for the reception of visitors and the transaction of business; and the whole dwelling was shaded by spreading trees. In almost all instances there were included in the scene groups of children, goats, fowls, pigeons, and, where a little wealth had been acquired, a horse or a pack-ox. The people themselves are a kind and cheerful race, and willing to enjoy the good things around them.

The next town is Gazáwa, which has rude fortifications of clay. As in the case of the last town, there is here also a dyeing place, indigo being cultivated in the neighbourhood. The nearest town onwards is Kátsena, from which the travellers again set forth with the salt caravan towards the long-looked-for city of Káno. The intervening country they found to be exceedingly beautiful, with a great variety of herbage and foliage. There were birds of many kinds, known and unknown, with herds of milk-white cattle dispersed over the rich pasture-grounds. The scattered population appeared active and industrious. Women, carrying on their heads from six to ten calabashes, filled with various articles, here joined the caravan; a troop of men, with loads of indigo plants to be prepared for dyeing, met them soon after as they

passed over extensive tobacco fields; while beehives, formed of thick hollow logs, were fastened to the branches of the colossal kúka trees. At length, through cultivated fields, and past populous villages, where the preparation of indigo was carried on, they came in sight of Káno, and Dr. Barth entered the city after nearly a year's exertion on the evening of the 2nd of February, 1851. His high expectations in regard to the city, known as the great emporium of Central Negroland, do not seem to have been disappointed.

Káno is a large and flourishing town, "a little world in itself, so different in external form from all that is seen in European towns, yet so similar" in many other respects. Dr. Barth says of it, there is

"Here a row of shops, filled with articles of native and foreign produce, with buyers and sellers in every variety of figure, complexion, and dress, yet all intent upon their little gains, endeavouring to cheat each other; there a large shed with sides like a hurdle, full of half-naked, half-starved slaves, torn from their native homes, arranged like rows of cattle, and staring desperately upon the buyers, anxiously watching into whose hands it might be their destiny to fall. In another part were all the necessaries of life, the wealthy buying the more palatable things for his table, the poor stopping and looking greedily upon a handful of grain. Here a rich governor, in silk and gaudy clothes, mounted on a spirited and richly caparisoned horse, and followed by a host of idle and insolent slaves; there a poor blind man groping his way through the multitude, and fearing at every step to be trodden down. Here a yard neatly fenced

with reeds, and a clean, snug-looking cottage, the clay walls nicely polished, a shutter of reeds placed against the low well-rounded door, a cool shade for the daily household work, a fine spreading alleluba-tree with its deep shadow during the hottest hours of the day, or a beautiful genda or papaya unfolding its large feather-like leaves, or the tall date-tree waving over the whole; the matron in a clean black cotton gown wound round her waist, her hair neatly dressed, busy preparing the meal for her absent husband, or spinning cotton, at the same time urging her female slaves to pound the corn; the children naked and merry, playing about in the yard or chasing a stubborn goat; earthenware pots and wooden bowls, all cleanly washed, standing in order. Further on, a dashing Cyprian, homeless, childless, but affecting merriment, gaudily ornamented with numerous strings of beads round her neck, her hair bound with a diadem; near her a diseased wretch, covered with ulcers or with elephantiasis."

The people, moreover, seem to be all employed. Dr. Barth continues—

"There is now a 'marina' (an open terrace of clay, with many dyeing pots), and the people busily engaged in the various processes of their handicraft. Further on a blacksmith, busy with his rude tools, making a dagger which will surprise by its sharpness those who feel disposed to laugh at the workman's implements. In another place are men and women making use of a little-frequented place to hang up along the fences their cotton thread for weaving. Here is a caravan arrived from Genja with the desired

kola-nut, chewed by all who have 'ten kurds' to spare from their necessary wants; or a caravan laden with natron, starting for Núpe, or a troop of A'sbenáwa, going off with their salt for the neighbouring towns, or some Arabs leading their camels, heavily laden with the luxuries of the north and east; and there a troop of gaudy, warlike-looking horsemen galloping towards the palace of the governor, to bring him the news of a new inroad of Serki Ibram. Everywhere human life in its varied forms, the most cheerful and the most gloomy, seemed closely mixed together; every variety of natural form and complexion—the olive-coloured Arab, the dark Kanúri with his wide nostrils, the small-featured, light, and slender Ba-Fellanchi, the broad-faced Mandingo, the stout, large-boned, and masculine-looking Núpe female, the well-proportioned and comely Ba-Hánshe woman."

The general profession of the people is Mohammedanism, yet there is a large amount of paganism still existing, and rites really pagan are performed in the province of Káno, as well as in that of Kátsena. Captain Clapperton estimated the population at between 30,000 and 40,000, Dr. Barth at about 30,000; but this includes only the stationary population, for during the busy time of the year, from January to April, the influx of strangers is so great, that there are probably in the place as many as 50,000. The commerce of such a town must of course be considerable. The principal article is the cotton cloth which is woven and dyed there. Of this there are several varieties, some of them being mixed with silk. Goods altogether of silk are also manufactured, the silk being obtained from a

worm which lives on the tamarind-tree. There is also leather work produced, which is excellent; and shoes, sandals, and pouches, of remarkably neat workmanship, are largely exported. The chief imports are the kola-nut, which has become to these people as necessary as tea and coffee are to us. There are also many slaves bought and sold. The number of these Dr. Barth finds it difficult to estimate, but he calculates that there must be more than five thousand annually imported. There must, however, be a much larger number, as the supply for the domestic use of the inhabitants of the province and of the adjoining districts is not included in this estimate. Natron, salt, and European produce of various kinds also find a ready market at Káno; but it is remarkable that the amount of English merchandise to be seen in this great emporium of Negroland is small, calicoes and muslins being almost the only English articles. Of the precious metals there is no abundance. Gold is the general standard of value, but it is not used as currency,—shells (kurdi), and a kind of cloth termed “turkedi,” supplying the place of coinage. The whole province is supposed to contain more than half a million inhabitants, about half of whom are slaves. The rule of the governor, and a kind of council associated with him, is, on the whole, not oppressive, although, as among more civilised communities, heavy taxation is not forgotten.

Barth, after about a month's residence, left Káno and proceeded to Kúkawa, passing through the frontier country, which is infested with thieves. In this territory there is an immense level tract, which is partly desert, and afterwards there occurs a more fertile

region, in which the villages exhibited a cheerful picture of wealth and industry, and then he entered "Bórnu Proper." It was here that he heard of the death of Mr. Richardson, whom, within a week or two, he had expected to meet again. He went on to Ngurútuwa, to visit his grave, which he found under a fig-tree, and well protected with thorn bushes, for the story of the white man's untimely end had awakened the sympathies of the people, and they had done him all honour in his burial. Keeping on through the country, he found it partly cultivated and partly covered with thick underwood, which was full of locusts. This was "the great Komádugu of Bórnu." A fine expanse of water came in sight, and there were many footprints of elephants. Barth was attended only by two young servants, and as they went onwards they came upon a company of wandering herdsmen, who gave the travellers a cordial welcome, bringing them immense bowls of milk and "fresh butter prepared with as much cleanliness and taste as in any English or Swiss dairy." These herdsmen are of the Fellatah tribe, but are permitted to pasture their flocks even in the midst of a hostile race, without paying any tribute to the Sheikh. These hospitable people assisted the strangers to ford the Komádugu, which was only three feet deep when they crossed, although there were channels of greater depth at either side; nor would they leave them until they had conducted them through the dense covert of underwood which bordered the eastern bank of the river. Great kindness, in various ways, was shown by these people. It is indeed impossible to read of the many humane services which Dr. Barth received at the

hands of these simple tribes, or his description of their natural intelligence, their industry, and their domestic habits, without earnestly desiring that they may be speedily brought within the sphere of European civilisation, and put in possession of the blessings of the Gospel.

The authorities at Kúkawa gave the traveller a courteous reception, and he was afterwards put in possession of Mr. Richardson's papers and journals, together with most of his effects. The Sheikh Omar, whom he found to be a veritable black prince, was of mild temper and indolent habits, ruling only in name,—the real power being in the hands of his Vizier, el Háj Beshir, an intelligent man, who in 1843 had gone on a pilgrimage to Mecca, like a devout follower of the Prophet, whose precepts respecting wine, and whose licence as to his harem, he both of which duly observed. This latter "institution" was on a royal scale, consisting of between three and four hundred beauties of different tribes, not only of Negroland, but of more Northern climes—a real live Circassian, as he exultingly told Dr. Barth, having a place among them. After having been the Sheikh's right-hand man for many years, poor el Háj Beshir was put to death in 1853, leaving behind him a patriarchal family of seventy-three sons, and daughters without number. On the whole this man was not only intelligent but upright. Barth had many conversations with him on the importance of extending the commerce of Bórnu, and of suppressing the slave-trade. He fully acquiesced in the former; and he also acknowledged the misery connected with the latter, but it was difficult to make him sensible of the horrors

of slave-hunting. He was desirous of entering into commercial relations with England, but wished the sale of two things to be prohibited—spirituous liquors and Bibles. The objection to the sale of Bibles is curious, as he did not object to their being brought into the country or given as presents.

A comfortable clay dwelling having been put at the disposal of Barth and Overweg, they sought to make themselves at home, and to become acquainted with the town. Their abode consisted of several small but neat rooms, with surrounding yards and thatched huts, the whole being designated "the English house;" the town they found to be much inferior in population and luxury to Káno. But Lake Tsád was the great attraction, and under the care of an escort provided by the Vizier they proceeded thither. It was the dry season, and the spaces usually covered with water were now grassy meadows. Passing over these, after little more than half an hour's ride they "reached swampy ground, and thus came to the margin of a fine open sheet of water, encompassed with papyrus and tall reeds, of from ten to fourteen feet in height, of two different kinds, the one called 'melé,' and the other 'beré' or 'belé.' The thicket was interwoven by a climbing plant with yellow flowers, while on the surface was a floating plant, called facetiously by the natives, 'fanna-villa-dago' (the homeless fanna). This creek was called 'Ngiruwa.'"

Coming upon deep water full of grass, they soon reached another creek, and sighted two small boats belonging to the pirates of the Tsád, small flat-boats, made of the light and narrow wood of the "fégo," about

twelve feet long, and managed by two men each. They went onward, startling large herds of *kelara*—a peculiar kind of antelope which is fond of the water, and in their progress they became immersed so deeply in water that they might have drunk of it by stooping down a little, though on horseback. The draught was not tempting, however, for the water was very warm and full of vegetable matter. It is perfectly fresh. The view which is given us of this great water-space is deeply interesting. It is a huge inland sea, spreading out its placid waters, its banks fringed with gigantic reeds, sheltering many hippopotami, with light barks floating on its surface, some with gleaming white sails in the far distance. The people on the islands build boats of twenty feet long, though narrow. One which accompanied Mr. Overweg on a voyage which he made on these waters was nearly fifty feet long, although only six and a half wide. Dr. Barth says, "I invariably understood from all the people with whom I spoke about this interesting lake, that the open water, with its islands of elevated sandy downs, stretches from the mouth of the Sháry towards the western shore, and that all the rest of the lake consists of swampy meadow lands, occasionally inundated. Indeed, 'Tsád, or Tsáde, is nothing else but another form for Shary, Shari, or Sári."

In May 1851, Dr. Barth went on a journey southwards to Adamáua, where he hoped to be able to trace the eastern branch of the Niger, and proceeded along a dreary country, where the footprints of the giraffe were first visible, and in which wild hogs abounded. Farther on there were corn-fields, cotton-fields, and, in

one instance, a dyeing place, giving proof of a certain amount of industry in the villages, which now became numerous. In passing through the border country of the Marghi, a pagan tribe, he was struck with the symmetry of the forms and features of the people, who, in many instances, had nothing of the Negro type. They seemed, moreover, a pleasant, good-natured race, whom it was sad to see so unmercifully trodden down by their Mohammedan neighbours. Passing the village of I'sge, the first view of Mount Mendefi was obtained, which, since it was seen by Major Denham on his adventurous expedition, has become so celebrated in Europe, occasioning all sorts of conjectures and theories. From a close examination he concludes that it is not the centre of any considerable mountain mass, but a detached cone, rising from a level plain, and probably of volcanic origin.

Ten days' journey brought them to the border of Adamáua, and they took up their abode in Múbi, the first village. They were accommodated by the governor in a spacious and cool hut, with a courtyard, and for his courtesy they presented him with ten sheets of paper—a gift so munificent to one who, although claiming to be a man of learning, “had never before seen so much writing material together,” that his delight was unbounded. When they again set out on their journey, the whole village was excited by a marvellous novelty; but, says Barth, naïvely, “the wonder was not ourselves, but our camel.” Many had never seen one at all, and it was fifteen years since the last had passed along this road. The people here are remarkably courteous. Ground nuts form a large proportion of the food of the

inhabitants—as potatoes in Europe. Corn is also grown, and the fields are adorned with the butter-tree, which is greatly valued. People were everywhere busy in the fields, and the country altogether presented a pleasant aspect of industry. A wild and hilly district succeeded, and then they entered the village of Saráuri, very neat in the construction of its huts, and abundant in its proofs of domestic comfort. The vegetation was rich, and the country was open and pleasant. Forests and cultivated ground followed, and then corn-fields, where the corn (*Pennisetum*) stood already five feet high, and indications of watercourses and tracks of the hippopotamus showed that they were approaching the great artery of the country. In the immediate neighbourhood of the water there were great ant-hills, ranged in almost parallel lines, and in the distance was Mount Alantika, a large and isolated mass rising abruptly on the east side, and forming a more gradual slope towards the west, exhibiting a smooth and broad top, which must be spacious, inasmuch as it contains the estates of seven independent chiefs. Its height was estimated at between seven thousand and eight thousand feet. But the principal object of interest was the river Be-nuwé, which they came upon just where it is joined by the rapid Fáro. Barth says:—

“As I looked from the bank over the scene before me, I was quite enchanted, although the whole country bore the character of a desolate wilderness; but there could scarcely be any great traces of human industry near the river, as during its floods it inundates the whole country on both sides. The principal river—the

Be-nywé—flowed here from east to west, in a broad and majestic course, through an entirely open country, from which, only here and there, detached mountains started forth. The banks on our side rose to twenty feet, while just opposite to my station, behind a pointed headland of sand, the Fáro rushed forth, appearing from this point not much inferior to the Be-nywé, and coming in a fine sweep from the south-east, where it disappeared in the plain, but was traced by me in thought upwards to the steep eastern foot of the Alantika. The river below the junction keeping the direction of the principal branch, but making a slight bend to the north, ran along the northern foot of Mount Bágelé, and was there lost to the eye, but followed in thought through the mountainous region of the Báchama and Zina to Namárruwa, and thence along the industrious country of Kororefa, till it joined the great western river, the Kwára, or Niger, and conjointly with it ran towards the great ocean. . . . I had now with my own eyes clearly established the direction and nature of this mighty river, and there could no longer be any doubt that this river joins the majestic watercourse explored by Messrs. Allen, Laird, and Oldfield. Hence I cherish the well-founded conviction that, along this natural high-road, European influence and commerce will penetrate into the very heart of the continent, and abolish slavery—or rather those infamous slave hunts and religious wars spreading devastation and desolation all around. . . . The river, where we crossed it, was, at the very least, eight hundred yards broad, and in its channel generally eleven feet deep, and was liable to rise, under *ordinary*

circumstances, at times thirty, or even fifty, feet higher. . . . The second river, the Fáro, is stated to come from Mount Lábul, about seven days' march to the south. It was at present about six hundred yards broad, but generally not exceeding two feet in depth; its current, however, is extremely violent. We next entered upon low meadow-land, overgrown with tall reed-grass, which, a month later, is entirely inundated to such a depth that only the crowns of the tallest trees are seen rising above the water, of which they bore unmistakable traces, the highest line thus marked being about sixty feet above the present level of the river. . . . My companions from Adamáua were almost unanimous in representing the waters as preserving their highest level for forty days, which, according to their accounts, would extend from about the 20th of August till the end of September. This statement of mine, made, not from my own experience, but from the information of the natives, has been but slightly modified by the experience of those eminent men sent out by Her Majesty's Government in the *Pleiad*. That the fall of the river, at this point of the junction, begins at the very end of September, has been exactly confirmed by these gentlemen."

The way, on leaving the river, led through a fine park-like plain, dotted with a few mimosas of middling size, and clear of underwood; and, as the travellers proceeded onward, they came upon beautiful views of cultivated country, enlivened by numerous herds of cattle, with many villages and rich corn-fields. Next comes Mount Bágelé, inhabited in its neighbourhood, and especially in its fastnesses, by tribes which have

long maintained their independence—an independence which, it is to be feared, has not only already been partly compromised, but which is likely to be further encroached upon. Still passing through a beautiful country, Dr. Barth reached the capital of Adamáua—Yola—a large, open place, consisting, with few exceptions, of conical huts, surrounded by spacious courtyards, and even by corn-fields, the houses of the governor and those of his brothers being alone built of clay. The travellers were cordially welcomed, the people crowding round to shake hands with the white man. Even the governor was most polite and friendly, but positively refused to allow him to proceed. Conference and negotiation were vain, and, after days spent in such unprofitable endeavours, the poor sick traveller received an order to leave the town instantly. Mortified at this unexpected failure of his project of journeying farther south, and weak from fever, he was lifted on his horse and departed. Yola, which was thus the most southerly point of Dr. Barth's journey, is a new town, with little trade or manufacture. Slavery exists both in the town and the surrounding country on an immense scale. There are many persons who own more than a thousand slaves! The tribute received yearly by the governor is paid in horses, cattle, and slaves, and of that the slave portion is said to be five thousand.

On his return journey the exceeding beauty of the country again interested the traveller, as did also the comfort of the dwellings of the tribes through which he had occasion to pass. The customs of these tribes are sometimes curious: for example, their ordeal on

the holy granite rock of Kóbshi. When two parties have come into litigation, each of them takes the cock which he thinks best for fighting, and they go together to Kóbshi. Having arrived at the holy rock, they set their birds fighting, and he whose cock prevails in the combat is also the winner in point of litigation. Moreover, the master of the defeated bird is punished by the divinity whose anger he has thus provoked, and, on returning to the village, he finds his hut in flames. The worship of these tribes is performed in holy groves, and, like many others, they venerate their ancestors. The people are of Berber origin, and many customs of great antiquity subsist among them. Thus the Kanúri, even in the present day, especially their kings, are called after the name of their mother; and, although they should be Mahometans, as some of them are, the custom still continues. The ancient form of election in respect to the king among the people of Bórnu seems to lead us back to ancient Egypt. On the death of the monarch, three of the most distinguished men of the country were appointed to choose a successor from among the deceased king's sons. The choice being made, the three electors proceeded to the apartment of the sovereign elect, and conducted him in silence to the place in which lay the corpse of his deceased father. There, over the body, the newly-elected king entered into an agreement, sanctioned by oath, binding himself to respect the ancient institutions, and employ himself for the glory of his country. A similar custom obtains in the province of Múniyó at the present day. Every newly-elected Múniyóma is in duty bound to remain for seven days in a cave, hollowed

out by nature or by the hand of man, in the rock behind the place of sepulchre of the former Múniyóma, in the ancient town of Gámmasak, although that town is quite deserted and does not contain a living soul.

When our traveller drew near to Kúkawa, three appointed horsemen met him, and conducted him to his house with all honour. The Vizier received him in the presence of a great multitude, and kindly condoled with him on his illness. The rainy season having now set in, Dr. Barth remained for a time at Kúkawa, and then made an excursion to Kánem, keeping along the shores of Lake Tsád. Here he found cotton-fields; cotton, a little wheat, fish from the lake, and the fruit of the "dúm palm," being the sole produce. Of fish there are several palatable kinds, and among them one resembling the mullet, eighteen or twenty inches long. The electric fish is also found here. While on the shores of the lake, he had the good fortune to enjoy one of the most interesting sights which these regions can possibly afford—a whole herd of elephants, arranged in regular array, like an army of rational beings, proceeding to the water. They were ninety-six in number; the huge males marched first, the young ones followed at a little distance, and in a third line were the females, the whole being brought up by five males of immense size. These turned to notice the travellers, and threw dust into the air as though in defiance, but not being disturbed, they passed quietly on. The next zoological experience was not so pleasant; this was a large snake hanging in a threatening attitude from the branches of a tree. It was shot, and measured 18 feet 7 inches, its diameter being 5 inches; it was beautifully variegated. Further on

they reached the encampment of the Welád Slimán, a wild horde, who welcomed them, starting from the thicket right and left, firing their muskets, and uttering the cry, "Ya riyáb, ya riyáb!" By and by the whole cavalry of the Welád Slimán appeared, drawn up in a line, in their best attire, and headed by their chiefs. Riding up to the travellers, they saluted them with their pistols in true Eastern style, and Barth and Overweg were conducted to the encampment of these Arab robbers.

The Welád Slimán are a brave, fierce tribe; originally driven from the Syrtis, they have established themselves in this border region of Negroland. The travellers, during their stay, had full opportunity of knowing the sort of life these people lived. On the night of their arrival a violent screaming issued from the women's tents, and it was found that another robber tribe had made an attack upon the camels, killed a horseman, and carried away a part of the herd. "To the saddle!" was the cry; the robbers were pursued, and the camels retaken; but the wail of the women over the slain men rang mournfully through the night. In a day or two there was a fresh cause of disturbance. The handsomest of the female slaves, intended for the establishment of the Vizier, had escaped. Search was made for her diligently, and at length her necklace, her clothes, and a few remaining bones showed that she had fallen a prey to the wild beasts. Soon after, discord broke out among the leaders; and many of the tribe left, impatient of the rule of the young chief. One day, during the season of these disturbances, a Zebu chieftain paid a "friendly" visit to Dr. Barth, and, before

leaving, quietly requested to be accommodated with a little poison, which was, of course, refused. Fortunately, the exhibition of a watch, and the wonders of a musical-box, conciliated the savage. Other foemen approached, and "To the saddle!" was again the cry. The travellers, not too soon, concluded that it would be their wisdom to proceed on their journey, and they hurried through a well-watered country, stopping at a village where the people kindly welcomed them, inquiring about England, and whether the English were friendly towards them. The intelligence of these native tribes contrasted strongly with that of the Welád Slimán. The course still lay through cultivated districts, date-trees, cotton-fields, and corn-fields. Here, again, a party of "the covetous Arab freebooters" began to indulge in their predatory habits, at the expense of the owners of the small flocks of sheep belonging to the neighbouring valley. But they were repulsed, and their booty was small; and, as a just retaliation, another plundering horde attacked them, and compelled them to abandon their whole spoil, and flee for their lives. Finding that a caravan was being formed to go to Kúkawa, and now satisfied that their present mode of travelling was hazardous and comparatively useless, Barth and Overweg resolved to go with it, regretting to leave the eastern shore of Lake Tsád unexplored.

At Kúkawa there was an expedition about to proceed against Mándará, and, desirous of visiting as many localities as possible, and of becoming acquainted with every phase of life in these regions, Dr. Barth joined it. There was an imposing army, headed by the Sheikh and his Vizier. The ostensible object was war against

Mándará, but the real purpose was to fall upon the unprotected villages by the way, and to plunder and burn them, and seize their inhabitants for slaves ; this being the ordinary and popular plan for filling the Sheikh's exchequer. The slave-rooms of the great men were moreover, at the time, remarkably empty. The army, on this occasion, consisted of nearly twenty thousand men, and it made an imposing appearance. The heavy cavalry were clad in thick wadded clothing, others in coats of mail with their tin helmets glittering in the sun, and mounted on large heavy chargers. Then the light Shúwa horsemen, clad only in a loose shirt, and mounted on mean-looking horses ; the slaves decked out in red bernouses, or silks of various colours ; next, the Kánombú spearmen, with their large wooden shields, their aprons, and their strange head-dresses ; while the train of camels and pack-oxen closed the long array, pressing onwards to the unknown regions toward the south-west.

The progress of this military force was very melancholy. They marched through luxuriant corn-fields, cutting down what they chose, and trampling down what they left ; lopping off the branches of the finest trees for tent fences, and pursuing and killing every native man they could find. Dr. Barth expresses his disgust at joining this expedition ; but justly remarks that only by this means could he ascertain whether the reports of the cruelties in these slave hunts were true or exaggerated, and also whether the unfortunate tribes were really the savages they were represented to be. On both of these questions his testimony is ample and most conclusive. So far from being mere

savages, the villages of these unfortunate tribes bore witness to no small degree of civilisation among their inhabitants. The huts were neatly constructed of clay, with thatched roofs of various forms, probably indicating varieties of rank; each was neatly inclosed by a clay wall, and each had its thatched granary, its cooking-place, and its water jars. Most of these villages were overshadowed by beautiful trees, and corn and cotton-fields—in one instance tobacco—and flocks of sheep and goats, and herds of cattle, showed the industry of the people. Another mark of civilisation was the careful preservation of the dead in regular sepulchres, covered in with large well-rounded vaults, the tops of which were adorned with a couple of beams, cross-laid, or by an earthen urn. The meaning of the cross-beams it is not easy to conjecture, but the urn in all probability contains the head of the deceased.

The slave hunts are described as fearfully barbarous. The usual mode of proceeding is for large numbers of armed men to attack a village, set it on fire, and then seize the flying women and children, cutting down the men who resist, or who are overtaken in their flight. On one occasion, Dr. Barth passed a burning village which only a few moments before had been the abode of comfort and happiness; and at Kákalá, one of the most considerable villages in the Músgú country, he found that, after some skirmishing, nearly a thousand slaves were brought in. Not fewer than a hundred and seventy full-grown men were mercilessly slaughtered in cold blood!—the greater part of them being allowed to bleed to death, a leg having been severed from the body.

This expedition, with so large an army and the destruction of so many villages, led to poor results. There were captured ten thousand cattle and about three thousand slaves, the greater half of them being so decrepit that they could scarcely walk, and infants and children under eight years old. The number of full-grown men was about three hundred. The encouragement of industry and trade is the most likely means of suppressing this infamous traffic, and the desire of the natives for trade with Europeans seems to indicate that the time is at hand. Returning from this expedition, a rather more easterly course was taken, and the River Logón was approached. The surrounding country was found to be extensively cultivated, and well-watered. Both men and women are passionately fond of smoking.

The next journey was to the westward, to Baghirmi. The traveller, on this occasion, had but one horse and a camel, and was attended only by two young lads. The country traversed was less fertile, the inhabitants less industrious, and several towns which were passed were in a condition of decay. Kárnak Logón, the capital of the province of Logón, is a place of considerable size, and the palace of the Sultan, though clay, a rather superior building. The Sultan granted the traveller an interview, and graciously accepted a present of Turkish trousers and some articles of hardware, being most of all delighted with a few darning needles, "for he had never seen their like;" he therefore carefully counted them, and assigned them to their respective owners in the harem. The only return requested in connection with this splendid present was permission to navigate the river, and this was at once conceded. The scenery

on the banks of the river was beautiful. Shortly after having begun his exploration, Dr. Barth was startled by the sudden appearance of an old man who, with an imperious air, forbade him to survey the river, and ordered him to retrace his steps directly. Having had the permission of the Sultan, he was naturally confounded. But he was informed that this was the king of the waters, the "maráleghá," and that he had full authority over the river. The traveller had known about the authority of the king of the river in the regions of the Niger, but was not aware of the prevalence of the custom here. There was much talk in the town about this desire to survey the river, and, when the Vizier was appealed to, he was anxious to know if, once embarked in a boat, Barth might not jump out in order to search for gold; when the traveller told him he was rather afraid of the crocodiles. This considerably alleviated suspicion, for these people had supposed Europeans to be a sort of supernatural beings exempt from every kind of fear. At eight o'clock the next morning, therefore, Dr. Barth went on board his boat, and proceeded on his expedition. He found along the shore a tall reed, which, as on the shores of the Tsád, was the true papyrus, from which the natives prepare a kind of cloth. The name Shári signifies nothing more specific than "the river."

On this occasion there was no interference by the king of the river; but nearly half the inhabitants of the town had come out to see what the Christian was doing. A crocodile having raised its head, Dr. Barth fired at it, and the crowd burst into loud acclamations as they admired the deed. But the notion that the

stranger was searching for gold was uppermost in their minds; and when, soon afterwards, tempted by the smoothness and coolness of the stream, he jumped overboard, there was great shouting among them; but when they saw him come out empty-handed they declared that they had been cheated, for they had certainly been told that he was searching for gold. We are not informed whether any gold was ever found in this river; but the unhesitating and general belief of the people leaves little room for doubt that there must have been. "This little excursion," says Dr. Barth, "cost me dear, for the people of Baghirmi seeing me creating such an uproar, felt inclined to suppose that if I entered their own country, I might create a disturbance" there; and their fears and jealousies no doubt led to the detentions and annoyances which soon after followed. The people of this province are not industrious. Still, they are neither savage nor totally idle. They cultivate and weave cotton, and produce a beautiful kind of lattice-work, while their ingenuity is also proved by their ornamental wooden bowls, and their productions in designs worked in straw. Their women are said to be very handsome.

Leaving Kárnak Logón, the next region was one which had never before been trodden by European feet; and after proceeding some distance, there was beheld through the branches of the trees the splendid sheet of a large river, the pellucid surface of which was undisturbed by the slightest breeze. This was the real Shári, the great river of the Kókotó, which, augmented by the smaller but very considerable river of Logón, forms the large basin which gives to this

part of Negroland its characteristic feature. Desiring to cross it, Barth was refused a passage by the ferryman. His fame had preceded him; he was said to be a most dangerous person, who might even ruin the kingdom of Baghirmi. Resolved not to lose the object for which he had journeyed so far, he endeavoured to cross by stealth, and succeeded; but his movements had been watched, and while resting in the shade, the head man of the neighbouring village came upon him with an armed escort, and prohibited his further progress. He remained in the village for several days, strongly suspected by the inhabitants. He was then sent from one place to another, and when, wearied with delays, he sought to return to his starting-point, he was seized and laid in irons. Ultimately, under the care of a benevolent native, he was conducted to Má-señá, the capital. In the absence of the Sultan, the governor apologized to him for the treatment which he had received, and restored to him all that had been taken from him.

After a stay of more than two months, there came the intelligence that the absent Sultan was really at hand; and, ere long, he appeared in barbaric pomp, being preceded by his cavalry, mounted himself on his war horse, shaded with red and green umbrellas, fanned by ostrich plumes borne on long poles, and followed by the "war camel" bearing the kettle-drums, on which the drummer was exerting his utmost skill and strength. The royal household followed, and, conspicuous in the procession, were forty-five female favourites, each mounted on horseback, and dressed in black native cloth, each having a slave on either side.

After all the dangers and difficulties of the journey it is gratifying to know that it was not fruitless. The Sultan, finding that he was not likely to bewitch him, willingly gave him all the liberty of exploration which he desired, furnished him with specimens of the manufactures of the country, and promised his protection to any future travellers who might visit his dominions.

Mr. Overweg had, meanwhile, been making an excursion into the south-western mountainous regions of Bórnu; and when the two travellers met, Dr. Barth was alarmed at the sickly look of his companion. Days passed, change of scene was procured and other means were employed; but violent fever supervened, delirium came on, and after a few hours of insensibility, he died. His sorrowing and desolate friend laid his bodily remains in his grave in the afternoon of the same day, beneath the shade of a spreading tree, "on the very borders of that lake by the navigation of which he had made his name celebrated for ever." Mr. Overweg had not completed the thirtieth year of his age.

Dr. Barth soon afterwards returned home.

Dr. Barth's travels were nearer to the territory of Ashantee than any other which are narrated in detail in these pages. There being in England considerable interest in the war which has been waged with that kingdom, this is the proper place to introduce a few statements in respect to it.

Ashantee, or Ashanti, is an extensive native kingdom lying along the Gold Coast of Guinea, and extending from 4° 37' to 10° N. lat., and from 4° 48' W. to 1° 10' E. long. It is therefore about two hundred and eighty

miles in length and as many in breadth. It is a mountainous country, but the eminences are not abrupt or precipitous. It does not lie in any of the basins of the great African rivers, but it is well watered. Along the coast there are the embouchures of several large streams, the various affluents of which intersect the country in every direction. The Asinee is a considerable stream which is usually reckoned the line of separation between the Gold and Ivory coasts; and it forms, for some miles from its mouth, the western limit of Ashantee. The Volta, or Asweda, is the largest of the Ashantee rivers, and it runs into the sea in 30° E. long. Its length is estimated at about four hundred miles. There are several lakes which, in the rainy season, frequently overflow their boundaries.

The heat and unhealthiness of the coast of Guinea are well known. This is on account of the scorching days followed by chilly nights, but more particularly is due to a sulphureous mist which rises from the valleys and the neighbourhood of rivers in the mornings, especially during the rainy season. The interior of the country is more healthy. Like other tropical territories, Ashantee has its dry and rainy seasons, or rather two rainy and one dry season in each year. The first rains, ushered in by violent tornadoes, occur about the latter end of May or the beginning of June. These are followed by fogs and haziness, extremely pernicious and particularly powerful in July and August. The second rains come on in October, and after them is the dry and hot season, which continues till April.

Elephants, rhinoceroses, giraffes, buffaloes, deer, antelopes, goats, apes, monkeys, and baboons are among

the harmless kinds of animals ; but there are also lions, tigers, leopards, jackals, wolves, and wild boars among those of a ferocious sort. The rivers swarm with hippopotami and alligators. Serpents, scorpions, and lizards are numerous.

Bowdich estimates the population of Ashantee proper at one million ; and the whole empire, or as including the territories which submit to the rule of the king of Ashantee, at three millions, or about the population of Scotland.

The men are well made, and free to a considerable extent from the peculiarities of the negro form and feature. Both sexes are cleanly, washing from head to foot every day, and afterwards anointing themselves with the grease of the shea, or butter-tree, which is a good cosmetic, and a preservation of the skin in so hot a climate.

The clothes of the better class consist of immense cloaks, sometimes made of the most costly silks. The war-dress substitutes for this a close vest, covered with metal ornaments and scraps of Moorish writing, as spells against danger, loose cotton drawers, and large boots of dull red leather. The superior chiefs have gold breastplates ; and all who can procure them wear gold ornaments in profusion.

Bosman enumerates five degrees or orders of society, —the king, the caboceers, the gentry, the traders, and the slaves ; but besides the king there is, in fact, but one distinction, that of slave and freeman. The caboceers, or magistrates of towns and villages, are taken indiscriminately from the gentry ; and these, again, are merely such as have enriched themselves by trade or inheritance, and who, not infrequently, were

born slaves. The occupations of trade are practised alike by the poorer freemen and the better class of slaves. The intercourse between the sexes is on the worst possible footing. Marriage is effected by the payment of a sum of money to the parents of the bride, and by a family feast. There are certain forms to be gone through, but this is the substance of the contract. Polygamy is legal, but there are not many who have more than one wife.

Well-stocked and well-regulated markets are held in the towns, for the supply of the necessities of life, and for European manufactures. The poorer classes live almost exclusively on fish and dhomrah. The common drink is palm wine.

At all festivals and public occasions the most brutal excesses and cruelties are practised. Rum and palm wine are swallowed like water, till a state of mad intoxication is induced, in which hundreds of human victims are sacrificed. The death of a free person is almost always attended by the slaughter of a human being, to "wet the grave;" and that of a chief invariably causes a frightful sacrifice of life. If a man of ordinary rank marry a royal female, he must be killed on his wife's grave, if he should survive her; and the ocras, or personal attendants on the king, are all murdered on their master's grave, together with many others, male and female, often amounting to some thousands.

The labour of clearing away obstructions in a rankly luxurious soil is the chief employment of the Ashantee agriculturist; and in this his chief instrument is fire; by means of which he both clears the ground and

spreads a mass of rich manure upon the soil. The only implement in use is a rude hoe; but this is sufficient in productive grounds, flooded twice a year, to produce two crops of most kinds of corn, and an abundant supply of yams and rice. The plantations are laid out with considerable order, and the cultivated grounds are somewhat extensive, though not adequate to the wants of the consumers. Though they do not smelt metals, the Ashantees, like some others of the African nations, have blacksmiths and goldsmiths of a grade superior to what might be expected. The fineness, variety, and brilliance of the native cloths would not disgrace an English loom. They have also dyers, potters, tanners, and carpenters. Of the handiwork of the Ashantees there are not a few specimens to be seen in Case 6 in the Ethnological Room of the British Museum.

Before the dominion of the Ashantee king extended so far, there were various forms of government among the people over whom he now bears rule—some, as Fantee and Mina, being republics; while others, and by far the larger number, were despotisms. Now, all are alike brought under the Ashantee constitution—the legislative power of which lies professedly in the king, an aristocracy consisting of only four persons, and the assembly of caboceers or captains; the aristocracy was formerly much more numerous, but the number has been gradually reduced by uniting the stool or seat of authority of a deceased noble to that of one still living, till the present result has been arrived at. On all questions of foreign policy the aristocracy has nominally a voice equal to the king's, extending even to a veto on his decisions; but the strong will of the chief

ruler always bears down opposition to his personal policy. The present king, Koffee, is about thirty-four years of age. His mother is the rightful heir to the throne, and he is much under her influence.

The laws are especially sanguinary, including death in cruel forms and mutilation. The aristocracy are exempt from capital punishment, but they may be despoiled. The king's family are not, however, exempted from the punishment of death; but their blood must not be shed. If this punishment be awarded them, they are drowned in the Dah.

The revenue, so far as can be ascertained, consists of—1st. The gold of deceased persons, and the goods of all kinds which may belong to disgraced nobles; 2nd. A tax on slaves purchased for the coast; 3rd. The gold mines and washings in Sokoo, Dinkra, Akim, and Assin; 4th. The washings of the market-place; and 5th. Tributes from conquered states.

Of religion they may be said to have really none. Along the whole of the Gold Coast, including Ashantee, it is believed that the Great Spirit, after creating three white and as many black men and women, placed before them a large calabash and a sealed paper, giving to the black race the choice of the two. They took the calabash, which contained gold, iron, and the choicest productions of the earth; but left them in ignorance of their use and application. The paper, on the contrary, instructed the white man in everything; made him the favourite of the Great Spirit, and gave him that superiority which the Negroes readily acknowledge. From this legend it appears that these people have among them some lingering notion of one Supreme Deity; but

they have, notwithstanding, lapsed into the absurdities of fetishism, or the lowest and grossest forms of idolatry. They have an evil principle of whom they stand in dread; and one of the most solemn ceremonies of many tribes is an assembly of men, women, and children, for the purpose of driving the evil spirit from the towns and villages. They have no intelligent belief in the future state—kings, priests, and caboceers being believed, after death, to reside with the Great Spirit in an eternal renewal of their earthly state; the sacrifice of so many human beings on the graves of their kings being intended to supply them with attendants in the other world. The victims, it is affirmed, are not always unwilling, since they believe that they will thus partake of the superior heaven of their chiefs—their own being at best merely a release from labour in the house of some inferior fetish. A large number of charms, omens, lucky and unlucky days, and an implicit submission to the fetish, complete the superstition of the Ashantees. There are many Mahometans among the Ashantees, some, by their lighter complexion, being manifestly of Arabic origin, while the majority are not distinguishable from other Negroes. Christian missionaries are discouraged; and even when any of their number have proceeded to Coomassie to intercede with the king on behalf of persons doomed to die, it has been at the imminent risk of their own lives. Several members of the Basle mission were imprisoned, although they went as traders.

The early history of the Ashantee nation is obscure, as might be supposed, but in 1640 they seem to have been located in the midst of their present possessions, and occasionally exercising an influence over the

surrounding states of Akim, Assin, Quahou, and Akeya. For nearly a century later, the paramount state in the gold countries was Dinkra. At about that time Dinkra was conquered, and the extension of Ashantee proceeded rapidly. One by one the different states between the rivers Volta and Asinee were subdued; and in 1807, the invasion of Fantee brought the Ashantees into collision with the British. Cape Coast Castle, the principal fort of the British on the Gold Coast, was in the Fantee country, and held, like the other European forts upon that coast, not as a territorial right, but at a rent from the native government. After the conquest the rent was claimed, and paid to the King of Ashantee; but some difficulty having occurred as to the recognising of his sovereignty, two embassies (those of Bowdich and Dupuis) were sent to the court of Coomassie. These resulted in a treaty in 1820; but the Ashantees were not faithful to their engagements, and upon remonstrance being made they declared war against the British, and in January 1824 the governor of Cape Coast, at the head of one thousand men, was totally defeated by the enemy. In 1826, the Ashantees suffered a ruinous defeat from the English, and another treaty was entered into. In 1831, a treaty was signed, by means of which the King of Ashantee was compelled to acknowledge the independence of the Fantees and other tribes under British protection.

But there have been perpetual heart-burnings ever since, and now these have resulted in the recent war, the causes of which were manifold. Among them may be enumerated the constant disregard by the Ashantees

of the treaties formed with neighbouring states which are under British protection ; the resentment on the part of the Ashantees of British interference with their slave-trade ; insult, robbery, and death inflicted by the Ashantees on persons trading with or at the British settlement at Cape Coast ; and the resort of the Ashantees to arms against the English.

In the war just terminated, the Ashantean army, no despicable foe, was utterly routed and dispersed, and the power of the kingdom absolutely broken. The capital and the palace were burnt ; and the king, Koffee Kalkalli, after much cunning and duplicity, submitted and sued for peace. Part of an indemnity of 200,000*l.* has already been paid. A promise is made that human sacrifices shall be abolished, the slave-trade discontinued, and honest commerce protected. The difficulty with the king, trained as he is to treachery, will be to keep him to his engagements. The conduct of the British soldiery throughout the whole campaign has been like themselves, and worthy of Sir Garnet Wolseley and of the other distinguished officers acting under his command. When Coomassie was entered, it was indescribably loathsome with the blood and putrid death of its normal condition. Let us hope that in the end good will result to Ashantee itself, opening it up to the commerce and civilisation and Christian influences and efforts of England and the world. Africa's best hope is a healthy protectorate of the British Crown in various parts of the continent. Happy will it be if, in the present instance, that advantage be not denied it.

CHAPTER IX.

LIVINGSTONE.

DAVID LIVINGSTONE was born at Blantyre, near Glasgow. His father was a small tea-dealer in that village, a village entirely dependent on extensive cotton manufactories belonging to the firm of Monteith and Company, in which fabrics of various descriptions are worked up from the raw material to the state of finished goods. His grandfather had been a clerk in the works, and had removed to the lowlands from Ulva, in the Hebrides, where he and his remote ancestors had for many generations been farmers. The subject of the present notice, and the other members of the family to which he belonged, were educated in connection with the Kirk of Scotland; but their father afterwards left it, and during the last twenty years of his life held the office of deacon in an Independent church in the neighbouring town of Hamilton. He died in 1856, while his son was on his way below Zumbo, expecting no greater pleasure, on his return home, than sitting by the old cottage fire and reciting his travels to his parents. His mother was a pious woman, with much common sense, and industrious and careful.

At the age of ten David was put into the factory, as a "piecer," to aid by his earnings in the family support.

With part of his first week's wages he purchased a copy of Ruddiman's 'Rudiments of Latin,' a class-book at that time, and long afterwards, extensively used in Scotland. He prosecuted his study of the language for several years, with unabated ardour, at an evening school in the village, which met between the hours of eight and ten. The dictionary part of his labour was continued till twelve o'clock. He had to be in the factory by six in the morning, and to continue at his work, with intervals for breakfast and dinner, till eight o'clock at night. In this way he read many classic authors.

Great pains had been taken by his parents to instil the doctrines of Christianity into his mind, and he had no difficulty in understanding the theory of a free salvation by the atonement of the Saviour; but it was only after he had been for some time at work that he really began to feel the necessity and value of a personal application of the provisions of that atonement to his own case. The change was like what it may be supposed would take place were it possible to cure a case of "colour blindness." In the glow of love which Christianity inspires, he soon resolved to devote his life to the alleviation of human misery. Turning this idea over in his mind, he felt that to be a pioneer of Christianity in China might help to benefit some small portion of that immense empire; and therefore he set himself to obtain a medical education, in order to be qualified for that enterprise. Limited as his time was, he found opportunities of botanising for miles around his home, and soon became acquainted with most of the plants of Lanarkshire.

In his nineteenth year he was promoted, in the factory, to "a pair of wheels," i.e. he became a spinner. The work was hard for a slim loose-jointed lad, but it was well paid for, and it enabled him to support himself while attending medical classes at the University, and also divinity lectures at a theological hall, by Dr. Wardlaw, both in Glasgow. He worked with his hands in summer, and was a regular student in both of these branches in winter. He never received a farthing of aid from any one, and would have accomplished his purpose of qualifying himself for going to China as a medical missionary entirely by his own efforts, had not some friends advised him to join the London Missionary Society, as a student preparing for mission-work. That Society sends to the heathen "neither episcopacy, nor presbyterianism, nor independency, but the Gospel;" and as this exactly agreed with his own idea of what a Missionary Society ought to do, he offered himself, and was accepted. He was now at liberty to devote himself wholly to such studies as might prepare him for his desired and intended future. While engaged in manual labour he was accustomed to carry forward his reading by placing a book on a portion of the spinning jenny, so that he could catch sentence after sentence as he passed at his work. He thus not only manifested much earnestness and determination, but was enabled to keep up a somewhat constant study undisturbed by the roar of the machinery. He passed his examinations with credit, and was admitted a Licentiate of the Faculty of Physicians and Surgeons at Glasgow.

But though now qualified for his original plan, the opium war was then raging, and it was not deemed ex-

pedient that he should proceed to China. He had hoped to gain admission into that empire, then closed against Europeans, by means of the healing art; but there being no prospect of an early peace with the Chinese, and, as another inviting field was presenting itself by means of the labours of Mr. Moffat, he was induced to turn his thoughts to Africa; and, after a more extended course of theological training in England, he embarked for Africa in 1840, and, after a voyage of three months, reached Cape Town. He spent but a short time there, and started for the interior, going round by Algoa Bay, and soon proceeded inland, and for the following sixteen years of his life, viz. from 1840 to 1856, laboured in medical and missionary efforts for the good of the people, without cost to any of them.

The instructions which he had received from the Directors of the London Missionary Society led him, as soon as he had reached Kuruman, the farthest inland station of the Society, to turn his attention to the north. Waiting only to recruit the oxen, he proceeded, along with another missionary, to the Bakuéna or Bakwain country, and found Sechele, with his tribe, located at Shokuáne. The objects he had in view were not to be accomplished by a mere visit like this; he therefore returned to Kuruman, that he might prepare for going onwards into the interior. He remained three months at Kuruman, a kind of head station as it is, and then proceeded to a place about fifteen miles south of Shokuáne, called Lepelóle (now Litubarúba). Here, in order to familiarise himself with the language, he wisely shut himself out from all European society for about

six months, and obtained by this means much knowledge of the habits, modes of thought, laws, and language of that section of the Bechuanas or Bakwains—knowledge which has been of incalculable use to him ever since. In this second journey to Lepelóle he began preparations for a settlement, by making a canal to irrigate the gardens, from a stream at that time flowing copiously. Returning to Kuruman, in order to bring his baggage to the proposed settlement, he was followed by the news that the tribe of Bakwains, who had shown themselves so friendly to him, had been driven from Lepelóle, during his absence, by the Barolongs, so that his project of settling there was at an end. He was obliged to start again in search of a suitable locality for a mission station, and ultimately selected the beautiful valley of Mabotsa (lat. $25^{\circ} 14' S.$, long. $26^{\circ} 30' E.$) as the site of his future home and work; and thither he removed in 1843.

The people here were much troubled by lions, and, soon after his settlement among them, he went out with a party of the natives, in search of these dangerous animals, that he might encourage them to rid themselves, if possible, of their unwelcome visits to the village, and to the cattle kraals. His humane and benevolent willingness to befriend and help those among whom he was living almost cost him his life. Having fired at an immense brute, he hit it, but it sprang upon him, and brought him to the ground, and “shook him as a terrier does a rat.” He was saved, partly by the effect of his own shot on the animal, and partly by the firing of one of his companions, which induced his antagonist to leave him that it might seize another

victim. The lion was already mortally wounded, and soon fell dead; but Livingstone, on occasions, feels to this day the effects of the gnawing to which he was at that time subjected.

He attached himself to the tribe called Bakuéna or Bakwains, their chief Sechele then living with his people, as has been said, at a place called Shokuáne. From the first he was struck with this man's intelligence, and the missionary and the chief were mutually drawn to each other, and began a friendship which years only more strongly confirmed. This remarkable man afterwards embraced Christianity, and became a useful expounder of its doctrines to his people.

The place in which he has first settled with the Bakwains is called Chonuáne, and it happened that during the first year of his residence there it was visited with one of those droughts which occur from time to time in even the most favoured districts of Africa. This, by the absence of both men and women in search of food as well as water, greatly interfered with the success of the mission. Another adverse influence was the vicinity of the Boers of the Cashan Mountains. These are not to be confounded with the Cape Colonists, who sometimes pass by the same name. The word Boer simply means farmer; but the people now referred to were persons who had, on various pretexts, fled from English law, and who had been joined by English deserters, and every other variety of bad character, in their distant localities. These people attacked the surrounding tribes, and made slaves of as many as they could capture, preferring the young.

The chief Sechele, notwithstanding his intelligence

and superiority in many respects, had himself been a noted rain-maker. He often assured the missionary, afterwards, that he had found it more difficult to give up his faith in that than in anything else which Christianity required him to abjure. But rain would not fall at Chonuáne, and the people believed that the missionary had bound Sechele by some magic spell, and he was accordingly visited by deputations in the evenings,—old counsellors entreating him to allow Sechele to make only a few showers, and saying, “The corn will die if you refuse, and we shall become scattered. Only let him make rain this once, and we shall all, men, women, and children, come to the school and sing and pray as long as you please.” It was distressing to appear hard-hearted to them; but there was no help for it. The Bakwains believed that there must be some connection between the presence of “God’s Word” in their town and these successive and distressing droughts, and they looked with no good-will at the church-bell, but still they invariably treated the strangers with kindness. Livingstone says, “I am not aware of ever having had an enemy in the tribe. The only avowed cause of dislike was expressed by a very influential and sensible man, the uncle of Sechele. ‘We like you as well as if you had been born among us; you are the only white man we can become familiar with (thoaëla); but we wish you to give up that everlasting preaching and praying; we cannot become familiar with that at all. You see we never get rain, while those tribes who never pray as we do obtain abundance.’ This was a fact; and we often saw it raining on the hills ten miles off,

while it would not look at us 'even with one eye.' If the prince of the power of the air had no hand in scorching us up, I fear I often gave him the credit of doing so."

Livingstone pointed out to the chief that the only feasible way of watering the gardens was to select some never-failing river, make a canal, and irrigate the adjacent lands. This suggestion was adopted, and the whole tribe moved to the Kolobeng, a stream about forty miles distant. The experiment succeeded admirably for the first year. The Bakwains made the canal and dam in exchange for the missionary's labour in assisting to build a square house for their chief. They also built their own school under his superintendence. The missionary's house at Kolobeng was the third which he had reared with his own hands. A native smith had taught him to weld iron; and having improved by scraps of information in that line from Mr. Moffat, and also in carpentering and gardening, he was becoming handy at almost any trade, besides doctoring and preaching; and as his wife could make candles, soap, and clothes, they may be considered to have possessed between them the indispensable accomplishments of a missionary family in Central Africa—namely, the husband to be a Jack-of-all-trades without doors, and the wife a maid-of-all-work within.

But in the second year no rain fell; and in the third the same extraordinary drought continued. The same difficulties which had formerly retarded the mission were again experienced; and the mission family itself was dependent for supplies of corn on Kuruman, and sometimes were at the point of starva-

tion. In trying to benefit the tribes of the Cashan Mountains, Livingstone had twice performed a journey of about three hundred miles to the eastward of Kolobeng. He now desired to visit the tribes farther into the interior.

The exact position of the Lake Ngami had, for at least half a century, been correctly pointed out by the natives, who had visited it when rains were more copious in the desert than they have been in recent times. It was clear that the only chance of reaching it therefore was by going round the Desert rather than crossing it. He communicated his purpose to Colonel Steele, then at Madras, who in turn made it known to Mr. Vardon and Mr. Oswell, whose friendship he (Livingstone) had gained during their African travels and hunting. Mr. Oswell determined to accompany him. Livingstone had previously arranged to pay for his guides by the loan of his waggon to Sechele, and by the bringing back of whatever ivory he might obtain from the chief at the lake. When Mr. Oswell arrived, bringing Mr. Murray with him, he undertook to defray the entire expenses of the guides, which he generously did. The Kalahari Desert extends from the Orange River in the south, lat. 29° , to Lake Ngami, and from about 24° east long. to near the west coast. Large spaces of it are well covered with vegetation. It is very flat; and prodigious herds of certain antelopes which require little or no water roam over the trackless plains. The inhabitants are Bushmen and Bakalahari.

Livingstone, accompanied by Messrs. Oswell and Murray, started for the Lake Ngami on the 1st of

June, 1849. Proceeding northwards, they passed through a range of tree-covered hills to Shokuáne, formerly the residence of the Bakwains, and soon afterwards entered on the route to the Bamangwato. The adjacent country is flat, but covered with vegetation; the trees generally being a kind of acacia. The soil is sandy. Boatlanáma, the next station, is a beautiful spot, in a region generally dry. The wells are deep, but they were well filled. There are near them a few villages of Bakalahari.

Lopépe comes next. At Mashüe there is a never-failing supply of water; while at Lopépe, the station before it, the country appears to become gradually drier every season. Leaving the ordinary track, and striking away into the Desert, there is a well called Lobotáni, about N.W. of Bamangwato, and beyond it at some distance a real Kalahari fountain, called Serotli. The country around is covered with trees. The soil is sandy, and water requires to be dug for—and the digging usually succeeds. The Bakalahari get their supplies of water by this means.

The travellers had seventeen of their oxen run away, and they went right into the hands of the chief Sekomi, who was unfriendly to their enterprise, inasmuch as he wished to monopolize, to his own advantage, the trade in ivory with Sebituane's country, which they meant to see. He sent back the oxen, however, though with a message still dissuading them. Their guide was Ramotobi, who had fled from Sekomi's tribe, and taken refuge with Sechele. Fugitives are usually well received. Around Serotli the country is perfectly flat, and the whole scene is characterised by a mono-

tonous sameness. Oswell and Murray, on one occasion, went out to get an eland; and although one of the Bakalahari was with them, there were so few distinguishing way-marks that they completely lost themselves. They regained the waggons only next day.

Travelling in this locality, in the soft white sand, is most trying both to man and beast. Thirst is most distressing to the cattle; therefore, to save the horses, Murray with a few men took them forward, that they might sooner have water, while Livingstone and Oswell brought on the waggons. For sixty or seventy miles beyond Serotli, one clump of bushes and trees exactly resembles another. By and by water is reached—a pool, rain water. The poor cattle rush in till they are up to the throat, and drink with enjoyment till their collapsed sides distend as if they would burst. This pool is called Mathuluáni.

The highway from this point is the dry bed of the River Mokoko. No more thirst is now to be feared. The first palmyra-trees which our travellers had seen were here. They were in a clump, and twenty-six in number. The ancient Mokoko must have been joined, in former times, by other rivers, for it becomes very broad below this, and ultimately spreads out into a very large lake, of which the Lake Ngami formed only a part.

Leaving the Mokoko, the travellers gratefully find at a distance of eight miles a fountain called Nchokotsa, —near which there is a large number of salt-pans, covered with an efflorescence of lime. The mirage over these is frequently marvellous. Not a particle of imagination is necessary for realising the picture of

large bodies of water. Even the cattle, horses, dogs, and Hottentots, ran off to the deceitful pools.

Our travellers, on the 4th of July, went forward on horseback towards what they supposed to be the lake, but were disappointed; but by and by they came to the veritable waters of the Zouga, and found it to be a river running to the N.E. A village of Bakurutse lay on the opposite bank. The people were friendly, and informed them that this water came out of the Ngami. It might be a moon, they said, before they should reach it; but they had the River Zouga at their feet, and by following it they should at last reach the broad water.

When they had gone up the bank of this beautiful river about ninety-six miles, from the point at which they had first struck it, and understood that they were still a considerable distance from the lake, they left all their oxen and waggons—except Mr. Oswell's, which was the smallest, and one team—at Ngabisáne, that they might be recruited for the home journey, while they themselves made a push for their destination. They were received in a friendly spirit by the Bakoba, who call themselves Bayeiye, as they proceeded on their way. These people never fight, and their peaceful disposition has been taken advantage of by all the hordes living around them. Living as they do on the banks of the river, the Bakoba or Bayeiye make extensive use of canoes, and those canoes are craft of a most peculiar description: they are hollowed out of the trunks of single trees by means of iron adzes; and if the tree has a bend, so has the canoe. The men are fond of their canoes. They say, "On land you have

lions, serpents, hyænas, and your enemies; but in your canoe, nothing can harm you." They therefore prefer sleeping in them.

While ascending this beautifully wooded river they came to a large stream flowing into it. This was the River Tamunak'le. Livingstone, being in one of the canoes, preferring that mode of travelling, inquired whence it came. "Oh, from a country full of rivers—so many no can tell their number—and full of large trees!" The country beyond was thus seen not to be the great sandy flat of the ancients, and, from that time, the missionary-explorer dreamed of the prospect of being able, himself partly it might be, to open up a highway into populous lands, which might be reached by boats, and to whose inhabitants might be communicated the benefits accruing from civilisation, the arts, commerce, and the true religion.

Twelve days after they had left their waggon at Ngabisane they came to the north-east end of Lake Ngami: and on the 1st of August, 1849, they went down together to the broad part, "and, for the first time," says Livingstone, "this fine-looking sheet of water was beheld by Europeans. The direction of the lake seemed to be N.N.E. and S.S.W. by compass. The southern portion is said to bend round to the west, and to receive the Teoughe from the north at its north-west extremity. We could detect no horizon where we stood, looking S.S.W., nor could we form any idea of the extent of the lake except from the reports of the inhabitants of the district; and, as they professed to go round it in three days, allowing twenty-five miles a day, that would make it seventy-five, or less than seventy

geographical miles in circumference. Other guesses have been made since as to its circumference, ranging between seventy and one hundred miles." It is shallow. The water is fresh when full—brackish when low. It can never, on account of its want of depth, be of great value as a commercial highway. The region is low, as shown by one of Newman's barometric thermometers, only between $207\frac{1}{2}^{\circ}$ and 206° , giving an elevation of not much more than two thousand feet above the level of the sea. They had descended more than two thousand feet in coming to it from Kolobeng.

In coming to the lake Livingstone had also the purpose of visiting Sebituane, the great chief of the Makololo, who was reported to live some two hundred miles beyond. In proceeding onwards, the travellers came to a half-tribe of the Bamangwato, called Batuána. Their chief was a young man named Lechulatébe. On the day after their arrival at the lake, they applied to this chief for guides to Sebituane; but as Sebituane was powerful and had conquered his father, he was afraid of him, and he refused. Lest white men should furnish Sebituane with guns, he wanted to prevent white men from reaching him. He offered to sell them as much ivory as they wanted without going further. When they refused, he unwillingly consented to give them guides; but next day he refused, and they were compelled to return.

Coming down the Zouga, they had time to look at its banks, which are beautiful. The trees are magnificent. Near its confluence with the lake there were some of enormous size. They were unable to ascertain the longitude of the lake, their watches being useless. It

may be between 22° and 23° E. The largest of two immense trees observed here was 76 feet in girth. There are two kinds of cotton in the country—the Mashona convert it into cloth, and dye it by means of wild indigo, which abounds.

Elephants were found in prodigious numbers, and many hippopotami. Fish of ten kinds are to be found in the river; and the Bayeiye live much on fish.

Having returned to Kolobeng, his station as a missionary, Livingstone remained there till April 1850, when he again left for the purpose of visiting Sebituane. He was this time accompanied by his wife and three children, and by the chief Sechele, who now possessed a waggon of his own. They meant to cross the Zouga at its lower end, to proceed up the northern bank as far as the Tamunak'le, and then to ascend that river to visit Sebituane in the north. Sechele wanted to visit Lechulatébe, which he did, and the rest of the party proceeded along the northern woody bank of the Zouga, with great labour, having to cut down many trees to allow the waggons to pass. Their losses by the falling of their oxen into pits were very heavy. The Bayeiye assisted them in the most friendly manner. On approaching the confluence of the Tamunak'le they were informed that the fly called "tsetse" abounded on its banks. The bite of the tsetse is fatal to horses and oxen, and they were obliged reluctantly to recross the Zouga.

They then learned that a party of Englishmen who had come to the lake for ivory were all laid low by fever; and they went sixty miles, with all speed, to render assistance. They were grieved to find that Mr.

Alfred Ryder, an enterprising young artist who had come to make sketches of the country, and of the lake immediately after its discovery, had died before their arrival. The others happily recovered. Sechele used all his powers of persuasion with Lechulatébe to induce him to furnish guides to enable Livingstone to visit Sebituane on ox-back, while Mrs. Livingstone and the children might remain at Lake Ngami. Livingstone had a superior London-made gun, on which he placed great value. The chief took a strong liking to it; and it was at last agreed that he should have it, and that the wife and children of the traveller should remain with the chief, while he himself proceeded on his journey. But next morning two of the children were seized with fever, and, on the day following, all their servants were ill of the same complaint; and they were compelled to forego their original purpose, and to start for the purer air of the Desert. Some mistake had occurred in the arrangement with Oswell, whom they met on the Zouga on their return. He was disappointed, having hoped to overtake them and proceed with his former fellow-traveller; and he devoted the remaining portion of the season to elephant hunting.

This second attempt to reach the country of Sebituane having failed, the missionary returned to his work at Kolobeng. Sebituane very soon after sent a number of messengers after him, direct from himself. When he had heard of the attempts which had been made to visit him, he despatched three detachments of his men with presents to the chiefs whose good-will was important: thirteen brown cows to Lechulatébe, thirteen

white cows to Sekomi, and thirteen black cows to Sechele, requesting each to assist the white man to reach him. But it was the policy of these chiefs to keep the explorer out of view, lest they should lose the advantages which came to them by means of Sebituane's ivory, which had hitherto come through their territory, and indeed through their hands.

It was necessary to visit Kuruman before making a third journey to Sebituane. Livingstone and Oswell, the former taking with him his wife and his children, with a guide furnished by Sekomi, started on this journey, but no one knew the way beyond Nchokotsa. They passed over a hard country, quite flat, and covered with a little soil on a bed of calcareous tufa, for several hundreds of miles. They found several large salt-pans, one of which, Ntwétwe, was fifteen miles broad and a hundred long. These pans have a gentle slope to the north-east, which is in the direction of the Zouga, into which the rain-water which covers them gently gravitates. By this means the salt, which they hold in solution, has all been transferred to one pan, named Chuantsa, on which may be seen, at certain seasons, salt and lime an inch and a half thick. All the others have an efflorescence of lime, and one of the nitrates only, some of them abounding in shells—spiral, univalve, and bivalve. In every salt-pan in the country there is a spring of fresh water on one side. There are many wells in the tufa, all over this district. There are many families of Bushmen. These are unlike those on the plains of the Kalahari, who are usually small men, but these are tall and strong, and very black.

One of these Bushmen, named Shobo, agreed to guide them to the country of Sebituane. He gave them to understand that, after leaving the plain, they should have no water for a month. But they found rain-water, in pools, sooner than they expected. The scene is very dreary, the vegetation very scanty, and there is not even a bird or an insect to give variety to the landscape. Shobo wandered on the second day. They persuaded him to go on with them; but, on the fourth day, after professing ignorance of everything, he vanished altogether. They advanced themselves, and their oxen being greatly fatigued and very thirsty, their perseverance was rewarded by the sight of birds and the trail of a rhinoceros. From these signs, they knew that water must be near; and, unyoking their oxen, these animals, guided by unerring instinct, rushed onward to the River Matábe, which comes from the Tamunak'le. The cattle, when left to themselves, must have gone through a patch of trees infested with tsetse, for they all afterwards died. Shobo had found his way to the Bayeiye, and, notwithstanding his desertion of his friends, received them, at the head of a party, with the utmost self-possession and personal importance. They all liked Shobo, however. Next day they came to a village of Banajoa, a tribe which extends far to the eastward. They here obtained further help, Moróa Majáre, the younger brother of the chief, becoming their guide across the River Souta, and to the banks of the Chobe, in the country of Sebituane.

Sebituane was about twenty miles down the river, and Livingstone and Oswell went in canoes to his

temporary residence. He had come from the Barótse town of Naliéle down to Seshéke as soon as he heard that the white men were in search of him, and he now came a hundred miles more to bid them welcome to his country. He was upon an island, with all his principal men around him. They informed him of the difficulties which they had had to encounter, and told him how glad they were that these were all now at an end, since they had at last reached his presence. He expressed his own joy, and added, "Your cattle are all bitten by the tsetse, and will certainly die; but never mind, I have oxen, and will give you as many as you need." He then presented them with an ox and a jar of honey as food, and committed them again to the care of Mahále, who had headed the party from Kolobeng. Prepared skins of oxen, as soft as cloth, were given them to cover them in the night. Sebituane came to them, long before daylight, and sat down by the fire which had been lighted for their benefit behind the hedge by which they lay, narrating the difficulties which he himself had experienced, when a young man, in crossing the Desert which these travellers had just traversed.

"Sebituane was now about forty-five years of age; of a tall and wiry form, an olive or coffee-and-milk colour, and slightly bald; in manner cool and collected, and more frank," says Livingstone, "in his answers than any other chief I ever met." He was the greatest warrior ever heard of beyond the Colony, for, unlike Mosilikatse, Dingaan, and others, he always led his men into battle himself. He came from the country near the sources of the Likwa and Namagári rivers in

the south, so that he was here established eight or nine hundred miles from his birth-place. He was not the son of a chief, though closely related to the reigning family of the Basútu; and when in an attack by Sikonyéle the tribe was driven out of one part, Sebituané was one of an immense horde which had again to flee before the Griquas from Kuruman in 1824. He then came to the north with a small party of men and cattle. At Melita the Bangwaketse collected the Bakwains, Bakátla, and Bahurutse, and attacked the new-comers. He conquered Makábe, the chief of the Bangwaketse, and took possession of his town and all his goods. He afterwards settled at a place called Litubaruba, where Sechele afterwards lived. A great variety of fortune subsequently followed him. He was entangled in many wars, but invariably conquered his enemies. He came at last to be firmly established in his present country, possessed of great power, with many people and much wealth in flocks and herds. He obtained for himself a place in the affections of all classes, and ruled by love as well as fear. Sechele, Sekomi, and Lechulatébe owed their lives entirely to his clemency. His people are Makololo.

It was Livingstone's strong desire to locate himself in the midst of this immense multitude of people, that he might preach the Gospel where Christ had never been named, thus carrying the true religion far beyond any point to which the knowledge of it had yet penetrated. Sebituane, who had long desired the friendship of white men, understood his purpose and favoured it. He was much pleased with the confidence in him shown by the bringing of the children, and

promised to take the missionary to see his country, that he might choose a locality in which he could remain, and at once begin his work. But it was not at this time so to be. Sebituane, just after realising the intercourse with white men which he had desired so long, was seized with inflammation of the lungs, and in a few days died.

Livingstone says, "On the Sunday afternoon in which he died, when our usual religious service was over, I visited him with my little boy Robert. 'Come near,' said he, 'and see if I am any longer a man; I am done.' He was thus sensible of the dangerous nature of his disease, so I ventured to assent, and added a single sentence regarding hope after death. 'Why do you speak of death?' said one of a fresh relay of doctors; 'Sebituane will never die.' If I had persisted, the impression would have been produced that by speaking about it I wished him to die. After sitting with him some time, and commending him to the mercy of God, I rose to depart, when the dying chieftain, raising himself up a little from the prone position, called to a servant, and said, 'Take Robert to Manuku (one of his wives), and tell her to give him some milk.' These were the last words of Sebituane." He shortly afterwards breathed his last.

They were not informed of his death till next day. His obsequies were such as belong to his tribe. The burial of a Bechuana chief takes place in his cattle-pen, and all the cattle are driven for an hour over and around his grave, so that it may be quite obliterated.

Livingstone says again, "He was decidedly the best specimen of a native chief I ever met. I never felt so

much grieved by the loss of a black man before; and it was impossible not to follow him in thought into the world of which he had just heard before he was called away, and to realise somewhat of the feelings of those who pray for the dead. The deep dark question of what is to become of such as he must, however, be left where we find it, believing that, assuredly, the 'Judge of all the earth will do right.'"

At Sebituane's death the chieftainship devolved, as her father intended, on a daughter named Mamochisáne. He had promised to show them his country and to allow them to select a suitable locality for residence and mission work. They had now to look to the daughter. She was living twelve days to the north; and they were obliged to wait till a message came from her. She gave them perfect liberty to visit any part of the country they chose. Both Livingstone and Oswell therefore proceeded one hundred and thirty miles to the north-east, to Seshéke; and in the end of June 1851 were rewarded by the discovery of the Zambesi, in the centre of the continent. This was a most important point, for that river was not previously known to exist there. The Portuguese maps had, by conjecture, placed it far to the east; and if ever anything like a chain of trading stations had existed across the country between the latitudes 12° and 18° south, this magnificent portion of the river ought to have been known before. They saw it at the end of the dry season, when the river is at its lowest, and yet there was a breadth of from three to six hundred yards of deep flowing water. Oswell had never seen so fine a river even in India. At the

period of its annual inundation it rises more than twenty feet in perpendicular height, and floods fifteen or twenty miles of lands adjacent to its banks.

The country over which they had travelled from the Chobe was flat, with the exception of ant-hills, and in some parts there are forests of mimosæ and palmyras and mopané. There are swamps in large patches near the Chobe, or on its banks. Among the swamps the Makololo live, that they may thus obtain protection against their enemies. The open and healthy parts being utterly without defence, and these marshes most deleterious to human life, it was deemed inexpedient, at this time, to select any place for a missionary settlement. The original Basutos had all been cut off by fever. The idea was, therefore, reluctantly abandoned.

These being the first white men whom the people had seen, they were visited by prodigious numbers. Among the first of these was a gentleman dressed in a gaudy dressing-gown of printed calico. Many others had garments of blue, green and red baize, and also of printed cottons. These were found, on inquiry, to have been obtained in exchange for boys, from a tribe called Mambári, residing near Bihe, and trading as middlemen, in the slave market, between the natives and the Portuguese. These Mambári began the slave-trade with Sebituane in 1850 only, and, if it had not been for the obstruction put in the way of Livingstone and Oswell when they formerly attempted to reach that chief, the probability is that they would have been with him in time to prevent its being begun at all. The Mambári had long visited the chief of the Barotse, and when

Sebituane conquered that tribe he refused to allow any one to sell a child. But when they renewed their visits in 1850, they brought with them a number of guns. These were too strong a temptation for Sebituane. He offered to purchase them with cattle or ivory, but the Mambári refused everything except boys about fourteen years of age. Till that time no such thing as the buying and selling of human beings had been known among the Makololo. Eight old guns were exchanged for eight boys. These were not their own children, but captives. The Africans never sell their own children. The Makololo were incited to make a foray against some tribes to the eastward. Many captives were taken,—and the Mambári carried with them as many as two hundred slaves that year.

It was believed by these travellers that if the market were supplied with articles of European manufacture in the way of legitimate commerce, the trade in slaves would become impossible. The people would prefer obtaining their goods in exchange for ivory and other products of the country. But this could be accomplished only by means of a safe and protected road or passage from the coast to the centre of the country.

Since the Boers would not allow the peaceable instruction of the natives at Kolobeng, and since it would have been extremely hazardous to expose European lives in a region so unhealthy as the protected portions of Sebituane's country, Livingstone resolved to send his family to England, and to return alone that he might explore the country in search of a healthy district, which should prove a centre of civilisation, and from which might be diffused among these masses of

people the blessings of the Gospel. The Directors of the London Missionary Society cordially approved of his project, and left the matter entirely to his own discretion. He accordingly went to the Cape, with his wife and children, in April 1852, having been absent eleven years from the scenes of civilisation, and, having placed them on board a homeward-bound ship, he returned, in the hope that in two years they would meet again, but it proved to be nearly five.

CHAPTER X.

LIVINGSTONE.—*Continued.*

HAVING sent home his family to England, the traveller started from Cape Town, on his next journey, in the beginning of June 1852. This journey extended from the southern extremity of the continent to St. Paul de Loando, the capital of Angola, on the west coast, and thence across Central Africa in an oblique direction to Kilimane (Quilimane), in Eastern Africa. He used the usual conveyance of the country, the heavy Cape waggon, drawn by ten oxen, and was accompanied by two Christian Bechuanas from Kuruman—of whose fidelity he speaks in strong terms—by two Bakwain men, and two young girls, who, having come as nurses with his children to the Cape, were returning to their home at Kolobeng. They proceeded very slowly, and the parts of the colony through which they passed were extremely bare and sterile. The cattle suffered fatally from the tsetse, which put the traveller to inconvenience, as such an occurrence invariably does. Arriving at Kuruman, he was detained there a fortnight by the breaking of a wheel, and found that Sechele and his tribe had been attacked by the Boers of the mountain and had suffered considerable loss. He arrived at the town of Sechele on the 31st of December, and, having spent five days

with his friends there, distressed by the painful spectacle of the miseries resulting from war, he began his preparations for the prosecution of his journey, and left on the 15th of January, 1853. On the 21st he reached the wells of Boatlanáma, and found them empty; Lopépe, which he had formerly seen a running stream, was also dry, and he pushed on to Mashüe. Occasionally they lighted upon land tortoises, which formed an agreeable meal.

When they reached the Bamangwato, the chief Sekomi was particularly friendly, and collected all the people to the religious services which were held. Passing on to Letloche, about twenty miles beyond the Bamangwato, they found an abundant supply of water, which, in such a country, is always of the greatest importance. Their next stopping-place was at a spot named Kanne, where there are several wells. They had now sixty miles of country before them without water; and although they took with them as large a supply as they could, it was distressing to see the oxen long before that distance had been traversed. The Bakalahari, who live at Motlatsa wells, were friendly, as they had always formerly been, and listened attentively to the instructions which were conveyed to them in their own tongue.

They left Motlatsa on the 8th of February, and passed down the Mokoko, which living persons had known as a flowing stream. It is now a dry bed. The Bamangwato here keep large flocks of sheep and goats, which thrive well wherever salt and bushes are to be found. At Nchokotsa they still suffered from scarcity of water, and the men took advantage of that circumstance

to wait at night by such pools as they could find, that they might shoot the animals which were driven to them and off their guard by the excess of their thirst. Of this Livingstone disapproved, large numbers of the game being in such circumstances merely wounded and left slowly to die.

Numbers of boabab and mopané trees abound all over the hard arid surface of the country in this part. They passed one specimen of the boabab, called in the language of the district, mowana, which consisted of six branches united in one trunk. At three feet from the ground it was eighty-five feet in circumference. These mowana trees are the most wonderful specimens of vitality in the country. Adanson and others believed that some specimens which they saw in Western Africa had been alive before the Flood, and hence argued that there had never been any flood. But, says Livingstone, "I would back a true mowana against a dozen floods, provided you do not boil it in hot sea-water; but I cannot believe that any of those now alive had a chance of being subjected to the experiment of even the Noachian deluge." The natives strip off the bark as far up as they can reach, which they pound, and of the fibre of which they make a strong cord. In the case of any other tree this would cause its death, but such treatment has no effect on the mowana except to make it throw out a new bark, which is done in the way of granulation. This stripping of the bark is repeated frequently, so that it is common to see the lower five or six feet an inch or two less in diameter than the parts above. No external injury, not even a fire, can destroy this tree from without; nor can any harm be

done it from within, as it is quite common to find it hollow; and sometimes one is to be seen in which twenty or thirty men could lie down and sleep as in a hut. Cutting does not exterminate it, for the roots, extending along the surface forty or fifty yards from the trunk, also retain their vitality after the tree is laid low. The wood is so soft and spongy that an axe can be struck in so far with a good blow, that there is great difficulty in pulling it out again.

At Rapesh Livingstone came upon old friends—the Bushmen under Horoye. This man Horoye is a good specimen of that tribe, and his son Mokantsa and others were at least six feet high, and of a darker colour than the Bushmen of the south. They have always plenty of food and water; and as they frequent the Zouga as often as the game in whose company they live, their condition is very different from that of the inhabitants of the thirsty plains of the Kalahari. The travellers spent a Sunday with Kaisa, the headman of a village of Mashona, who had fled from the iron sway of Mosilikatse, whose country lies east of this. Livingstone wished him to take charge of a packet of letters for England, to be forwarded by the Bechuanas when they came in search of skins; but he was afraid of the danger if anything should happen to them, and there was therefore now no hope of any communication with the family of the explorer till he should reach the west coast. At Unku they came into a tract of country which had been visited by refreshing showers long before, and everything was luxuriant and beautiful. Proceeding to the north, from Kama-kama, they entered into dense Mohonono bush, which re-

quired the constant application of the axe by three of the party for two days. On emerging from the plains beyond they found a number of Bushmen, who afterwards proved very serviceable to them. On the 10th of March they were brought to a standstill, by the prostration of four of the party with fever; and instead of the speedy recovery of the first sufferers, every man of their number was, in a few days, laid low except a Bakwain lad and the traveller himself. The lad managed the oxen, while Livingstone attended to the patients.

The grass was here so tall, that the oxen became uneasy, fearing that wild beasts might be concealed in it, and one night the sight of a hyæna made them rush away into the forest. The Bakwain lad having run after them, lost his way in the trackless forest; but he remained on the trail of the cattle all the next day, and all the next night. On the Sunday morning, when search was about to be made for him, he appeared near the waggon. He had found the oxen late in the afternoon of Saturday, and had been obliged to stand by them all night. It was wonderful that, without a compass and in such a country, he had managed to find his way back at all, bringing about forty oxen with him.

The detention on account of sickness, and the weakness which followed it, made their progress very slow, and to these impediments was added that of the density of the forest. But they obtained the aid of a number of Bushmen, and urged on their way. None of his men had died; but two were not likely to recover. After a time the Bushmen wished to return,

and he paid them. There was no use expostulating with these gentlemen. But the payment acted as a charm on some strangers who happened to be present, and induced them to volunteer their aid. They could thus advance. They frequently heard the roar of lions, and occasionally saw them. As they went northwards, the country became very lovely; there were many trees, some of them new kinds; the grass was green, and often higher than the waggon; while vines festooned the trees, and the hollows contained large patches of water. By and by came watercourses, now resembling small rivers, twenty yards broad and four feet deep. The further they went, the broader and deeper these became. The bottoms of the streams contained great numbers of deep holes made by the wading of elephants; in these the oxen floundered painfully, so that the waggon-pole broke, and he had to work up to the chest in water for three hours and a half.

At last they came to the Sanshureh, which at the point at which they reached it was impassable, and they drew up under a magnificent boabab-tree (lat. $18^{\circ} 4' 27''$ S., long. $24^{\circ} 6' 20''$ E.), and resolved to explore the river for a ford. The great quantity of water which they had recently passed through was part of the annual inundation of the Chobe; and this, which appeared a large deep river, filled in many parts with reeds, and having hippopotami in it, is only one of the branches by which it sends its superabundant water to the south-east. They made many attempts to cross the Sanshureh, but failed; and their Bushmen friends became tired out, and left them in the night. The traveller

was, therefore, obliged to take one of the strongest of his still weak companions, and cross the river in a pontoon, the gift of Captains Codrington and Webb, which he had with him. They each carried some provisions and a blanket, and penetrated about twenty miles to the westward, in the hope of striking the Chobe. Having done their best for the night, they climbed the highest trees in the morning, and could see a large sheet of water, but surrounded by an impenetrable belt of reeds. This was the broad part of the River Chobe, which is here called Zabesa. Two tree-covered islands seemed to be much nearer the main body of the water than was the point on which they then stood, and they made an attempt to get first to them. After hours of toil they reached one of them, through dense growths of reed and convolvuli, which quite wore through the moleskins of the traveller as well as the leather trousers of his companion. By and by they found a passage formed by a hippopotamus, and, eager as soon as they reached the clear water beyond the island to test its depth, they stepped in, and found that it took them at once up to the neck. They, therefore, returned to the shore. Worn out as they were, they proceeded up the bank of the Chobe till they came to the point of departure of the Sanshureh, and being unable to effect a crossing, went downward, and had to spend another night without having accomplished their purpose. Finding in the morning an inlet to the Chobe not closed up with reeds, they launched their pontoon, the river being here a deep stream of from eighty to a hundred yards wide.

They paddled on from mid-day till sunset, with

nothing but a wall of reeds on each bank, having distinctly the prospect of a supperless night in their float, when just as the short twilight of these parts was commencing, they perceived on the north bank the village of Moremi, and one of the Makololo, whose acquaintance Livingstone had made in his former visit, and who was now located here on the island of Mahonta (lat. $17^{\circ} 58'$ S., long. $24^{\circ} 6'$ E.). The people were greatly surprised to see them, and, in their figurative mode of speech, said, "He has dropped among us from the clouds, yet came riding on the back of a hippopotamus! We Makololo thought no one could cross the Chobe without our knowledge, but here he drops among us like a bird." Next day they returned in canoes across the flooded lands, and found that in their absence the men had allowed the cattle to wander into a small patch of wood, containing tsetse; and this carelessness cost ten fine oxen. After remaining a few days, some of the headmen of the Makololo came down from Linyanti, with a large party of Barotse to take them across the river. This they did in good style, swimming and diving more like alligators than like men, taking the waggons to pieces, and carrying them across on a number of canoes lashed together. He was now among friends, and, going about thirty miles to the north in order to avoid the still flooded lands on the north of the Chobe, he turned westward towards Linyanti, where he arrived on the 23rd of May, 1853. This is the capital town of the Makololo, and only a short distance from the waggon-stand which the traveller had occupied in 1851 (lat. $18^{\circ} 20'$ S., long. $23^{\circ} 50'$ E.).

The whole population of Linyanti, numbering between six and seven thousand souls, turned out in a body to see the waggons in motion. They had never seen this phenomenon before, the traveller having on the former occasion departed by night. Sekeletu, now in power, received him in what is considered royal style. The court herald, an old man who had occupied the post in Sebituane's time, stood up, and, after some antics, such as leaping and shouting at the top of his voice, bawled out, "Don't I see the white man? Don't I see the comrade of Sebituane? Don't I see the father of Sekeletu?"

Sekeletu was a young man of eighteen years of age, of that dark yellow or coffee-and-milk colour of which the Makololo are so proud, because it distinguishes them considerably from the black tribes on the rivers. He was about five feet seven in height, but neither so good-looking nor of so much ability as his father, but was equally friendly to the English. Sebituane had installed his daughter Mamochisáne into the chieftainship long before his death; but after his decease, and having made trial of the new position, she did not like it, and proposed and upheld the claims of her brother. Three days having been spent in public discussion on the subject of the transfer, Mamochisáne at last stood up in the assembly, and addressing her brother, said, with a womanly gush of tears, "I have been a chief only because my father wished it. I always would have preferred to be married and have a family like other women. You, Sekeletu, must be chief and build up your father's house." And Sekeletu was established in authority.

When the Mambári, in 1850, took home a favourable report of this new market to the West, a number of half-caste Portuguese were induced to visit the country in 1853; and one who closely resembled a real Portuguese, came to Linyanti while Livingstone was there. He had no merchandise, and pretended to have come in order to inquire what sort of goods were necessary for the market. He seemed much disconcerted by Livingstone's presence. When he had departed, and gone about fifty miles to the westward, he carried off an entire village of the Bakalahari belonging to the Makololo. He had a number of armed slaves with him, and men, women, and children were removed, the fact not being known at Linyanti until a considerable time afterwards.

A large party of Mambári had come to Linyanti, when Livingstone was detained by the flooded streams on the prairies south of the Chobe. As the news of his being in the neighbourhood reached them, their countenances fell; and when some Makololo who had assisted him to cross the river returned with the hats which he had given them, the Mambári betook themselves to precipitate flight. The Makololo inquired the cause of such haste, and were told that if Livingstone found them there, he would take all their slaves and goods from them; and though assured by Sekeletu that Livingstone was not a robber, but a man of peace, they fled by night, while he was still sixty miles off.

The chieftainship of Sekeletu had been opposed, and still was, by a man named Mpepe, a person to whom Sebituane had committed the care of certain of his affairs at a distance from the capital. This man was

in league with the slave-traders, and himself aspired to be chief. He had provided himself with a small battle-axe, and had declared his intention of cutting Sekeletu down the first time they met. Livingstone's object was first of all to examine the country for a healthy locality before attempting to make a path to either the east or the west coast, and, with this in view, he proposed to the chief the plan of ascending the great river which he had discovered in 1851. Sekeletu volunteered to accompany him; and when they had got about sixty miles on their way, they encountered Mpepe. The Makololo, though having abundance of cattle, had never used them for riding purposes till the traveller had suggested the practice in 1851. Sekeletu and his companions were now on ox-back. Mpepe, armed with his axe, when he saw them ran towards them with all his might, but Sekeletu, being on his guard, galloped off to an adjacent village. Mpepe had given his own party to understand that he would cut down Sekeletu, either on their first meeting, or at the breaking up of their first conference. The former intention had been frustrated, but he determined to effect his purpose at the close of their first interview. Livingstone happened to sit down between the two in the hut in which they met. Being fatigued with riding all day in the sun, he soon asked the chief where he was to sleep, and he replied, "Come, I will show you." As they rose together, he unconsciously covered Sekeletu's body with his own, and so saved him from the stroke of the assassin. He knew nothing of the plot, but remarked that all Mpepe's men retained their arms, even after the party had sat down—a thing quite unusual in the presence of a chief; and

when Sekeletu showed him the hut in which he was to spend the night, he said, "That man wishes to kill me." Livingstone afterwards learnt that some of Mpepe's attendants had divulged the secret; and this man having been dangerous even before Sebituane's death, Sekeletu, bearing in mind his father's instructions, had him put to death that night. The affair was managed so quietly that, although Livingstone was sleeping a few yards from the scene, he knew nothing of it till the next morning. Nokuáne went to the fire at which Mpepe sat, with a handful of snuff, as if he were about to sit down and regale himself. Mpepe said to him, "Nespísa" (give me a pinch), and as he held out his hand Nokuáne caught hold of it, while another man seized the other hand, and, leading him out a mile, they speared him. Such is the common mode of executing criminals.

Soon after Livingstone's arrival at Linyanti, Sekeletu had taken him aside, and pressed him to mention the things he liked best and which he hoped to get from him: anything, either in or out of his town, should be freely given if he would only mention it. He explained to him that his object was to elevate him and his people to be Christians; but he replied that he did not wish to learn the Book, for he was afraid "it might change his heart, and make him content with only one wife like Sechele." It was of little use to urge that the change of heart implied satisfaction with all that was right, and dislike to all that was wrong.

The Makololo women work but little. They cut their woolly hair quite short, delight in having the whole person shining with butter, and dress in a kilt

made of ox-hide, and reaching to the knees. A soft skin mantle is thrown across the shoulders when the lady is unemployed. Their ornaments are large brass armlets and anklets, with strings of beads hung around the neck. At the public religious services in the kotla, the Makololo women always behaved with decorum from the first, except at the conclusion of the prayer. Those who had children found that kneeling frightened them lest they should be crushed, and the efforts of the mothers to quiet them so tickled the whole assembly that as soon as the Amen came a hearty laugh spread over the entire congregation. Such little things, unimportant in themselves, help to a correct idea of missionary work among such tribes. The number which attended by the summons of the herald was frequently from five to seven hundred. The service consisted of reading a short portion of the Bible, and the giving of an explanatory address, usually short enough to prevent weariness or want of attention.

He proposed to teach the Makololo to read ; but they at first declined. After some weeks, however, Motibe, Sekeletu's father-in-law, and some others determined to brave the mysterious book. Sekeletu himself and some of his companions followed this example, by and by, but before much progress could be made the missionary was on his way to Loanda.

As he had declined to name anything as a present from the chief, except a canoe to take him up the river, he brought ten fine elephants' tusks one day, and laid them down beside the waggon. He would take no denial, although Livingstone told him that he should prefer to see him trading with Fleming, a man of colour

from the West Indies, who had accompanied him, and who had come for the purpose. He had during the eleven years of his previous course invariably abstained from taking presents of ivory, having the idea that a religious instructor degrades himself by taking presents from those whose spiritual welfare he professes to seek.

Presents were always given to the chiefs whom he visited, and nothing accepted in return; as a rule it was so: but when Sebituane (in 1851) offered some ivory, he took it, and was able by the sale of it to present his son with a number of really useful articles of a higher value than any he had ever before been in a position to present to any chief. He had brought with him as presents, besides the more usual gifts, an improved breed of goats, fowls, and a pair of cats. A superior bull was bought also as a gift to Sekeletu, but he was compelled to leave it behind on account of its having become footsore. He had endeavoured to bring this animal, in performance of a promise which he had made to Sebituane before he died. That chief admiring a calf which the traveller had with him, he proposed to give him a cow for it. It was presented to him at once, and a promise made to bring him another and a better one. Sekeletu was much gratified by this attempt to keep the promise which had been made to his father. The Makololo are remarkably fond of their cattle, and have large herds of them, spending much time in ornamenting and adorning them. They use all the skins of their oxen for making either mantles or shields.

On the 30th of May Livingstone himself was seized with fever for the first time. He had reached Linyanti on the 23rd; and as his habits had been suddenly

changed from great exertion to comparative inactivity, this was the result. Anxious to know if the natives were acquainted with any remedy of which he was ignorant, he requested the assistance of one of Sekeletu's doctors. He submitted to the doctor's treatment for a time, but ere long concluded that he could cure the fever more quickly himself. Purgatives, general bleedings, or indeed any violent remedies, are injurious. If one employs a wet sheet and a mild aperient in combination with quinine, and in addition to the native remedies, he will usually find such means effective. There is a good deal in not "giving in" to this disease. A man who is low-spirited, and apt to despond at every attack, will die sooner than one who is not of a depressed temperament.

When he had formerly left them to proceed to the Cape, the Makololo had made a garden for him, and planted maize in it, that, as they said, he might have food to eat when he returned, as well as other people. This was now pounded by the women into fine meal. Sekeletu added to this good supply of meal ten or twelve jars of honey, each of which contained about two gallons. Liberal supplies of ground-nuts (*Arachis hypogæa*) were also furnished every time the tributary tribes brought their dues to Linyanti, and an ox for the use of the party was given every week or two. Sekeletu also appropriated two cows to be milked for them every morning and evening. Such was the acknowledged rule throughout this country—the chief being expected to feed all strangers who came to him on any special business, and took up their abode in his kotla. A present is usually given for the

hospitality, but, except in cases where the aboriginal customs have been modified, nothing would be asked.

The Makololo cultivate a large extent of land around their villages; and both men and women take their share in the labours of the field. The great chief Moshesh sets an example to his people every year, by not only taking the hoe in hand, but working hard with it on certain public occasions.

The tribes which Sebituane subjected in this great country pass by the general name of Makalaka. The Makololo are the aristocracy. The nucleus of the whole were Basuto, who came with Sebituane from a comparatively cold and hilly region in the south.

When he conquered various tribes of the Bechuanas, as Bakwains, Bangwaketze, Bamangwato, Batawana, and others, he incorporated the young of those tribes into his own.

Livingstone, having remained a month at Linyanti, departed to ascend the river from Shesheke. He went to the Barotse country, the capital of which is Nariéle or Naliéle (lat. $15^{\circ} 24' 27''$ S., long. $23^{\circ} 5' 54''$ E.), in company with Sekeletu and about a hundred and sixty attendants. The country between Linyanti and Shesheke is flat, with the exception of occasional patches elevated a few feet above the surrounding level. There are also many mounds where the gigantic anthills of the country have been situated or still appear. These mounds are evidently the work of the termites, and the industry of these little labourers is astonishing as one looks upon the gigantic structures which they have reared. Troops of leches appeared feeding quite heedlessly all over the flats; and although very many of them and of the

“nakong” are annually killed, the herds continue to be enormous.

When the party arrived at any village, the women all turned out to lulliloo their chief. Their shrill voices peal forth “Great lion!” “Great chief!” “Sleep, my lord!” and so on. The men utter similar salutations, and the chief receives all with becoming indifference. After a few minutes’ conversation, large pots of beer are produced, and also pots and basins of thick milk. The chief either selects an ox or two from his own numerous cattle stations, or is presented by the headman of the village, in the way of tribute, with what he needs. Sekeletu and Livingstone had each a gipsy-tent in which to sleep. The bed is a mat made of rushes sewn together with twine; and “the hip-bone soon becomes sore on the hard flat surface, as they were not allowed to make a hole in the floor to receive the prominent part called trochanter by anatomists,” as people do when sleeping on grass or sand.

Their course led them to a part above Shesheke, called Katonga, where there is a village, belonging to a Bashubia man named Sekhosi (lat. $17^{\circ} 29' 13''$ S, long. $24^{\circ} 33' E$). The river is certainly not less than six hundred yards broad. Several days were necessarily spent in collecting canoes for the ascent of the river. To assist in the support of the large party, Livingstone went out several times with his gun. The country abounds with game,—buffaloes, zebras, tsessebes, tahaetsi, elands, and other kinds. He shot a beautiful eland, a new variety, upon seeing which one of the Makololo, who accompanied him, “a gentleman,” speaking in reference to its extraordinary beauty, said, “Jesus ought to have

given us these instead of cattle." The river is here called the Leeambye. On the occasion of his first visit, he had called it after the town Shesheke. Shesheke means "white sand-banks," many of which exist here. Leeambye means "the large river," or the river *par excellence*. Luambéje, Luambési, Ambézi, Ojimbési, Zambési, and other names are applied to it at different parts of its course—all having a similar signification.

Having at last procured a sufficient number of canoes, they began to ascend the river. Sekeletu had ten paddlers, and Livingstone six. The fleet consisted of thirty-three canoes. They proceeded rapidly upwards, and felt the pleasure of looking on lands which had never before been seen by the eyes of any European. The river is indeed magnificent, being often more than a mile broad, and adorned with many islands of from three to five miles in length. The islands and banks are covered with forest, and the scenery all along is extremely beautiful. Great quantities of grain are raised by the Banyeti, and many of the villages of these industrious people are to be found on both banks. The Banyeti are expert hunters, and very skilful in the manufacture of various articles in wood and iron.

From the bend of the river up to the north, called Katima-molelo (I quenched fire), the bed of the stream is rocky, the run of the water is fast, and forms a succession of rapids and cataracts, which prevent continuous navigation when it is low. The rapids are not visible when the river is full, but the cataracts of Nambwe, Bombwe, and Kale must always be dangerous. The fall at each of these is from four to six feet. The falls at Gonye present a much more serious obstacle.

They were there obliged to take their canoes out of the water and carry them more than a mile by land. The fall is about thirty feet.

As they passed up the river, the different villages of Banyeti turned out to present Sekeletu with food and skins, as their tribute. When they came to about 16° 16' S. lat. the high wooded banks seemed to leave the river. Viewed from the flat reedy basin in which the river then flowed, the banks seemed to be prolonged into ridges of the same wooded character two or three hundred feet high, and stretched away to the N.N.E. and N.N.W. until they were twenty or thirty miles apart. The intervening space, nearly one hundred miles in length, with the Leeambye winding gently near the middle, is the true Barotse valley. It closely resembles the valley of the Nile, and is inundated annually by the Leeambye as Lower Egypt is flooded by the Nile. The soil is extremely fertile, and the people are never in want of grain. The Barotse are strongly attached to this fertile valley; they say, "Here hunger is not known." Yet this great valley is not put to a tithe of the use it might be. It is covered with coarse succulent grasses, one species being twelve feet high, and as thick as a man's thumb. There are no large towns, as the people require to live apart on account of their cattle.

This was the first visit of Sekeletu to these parts since he had attained the chieftainship. Those who had taken part with Mpepe were consequently in great terror. When the party came to the town of Mpepe's father, he and another man having counselled Mamochisáne to put Sekeletu to death and marry Mpepe, the two were led forth and tossed into the

river. Remonstrance against the deed was vain, and had no effect.

In this ascent of the river, Livingstone visited a number of Makololo villages, and was always received with a hearty welcome as a messenger of peace, which they term "sleep." They behaved well at all public meetings, even on the occasion of their first attendance.

It was now quite plain that no healthy location could be obtained in which he could settle as a missionary with the Makololo, and hope to live in peace; and he says, "I might, therefore, have come home and said that the door was shut. But, believing that it was my duty to devote some portion of my life to these (to me at least) very confiding and affectionate Makololo, I resolved to follow out the second part of my plan, though I had failed in accomplishing the first." And with this determination he proceeded, in the sequel, on towards Loanda. During these past nine weeks, he had been in closer contact with heathenism than even he had experienced before; and though all, including the chief, had been as kind and attentive to him as possible, and although he had suffered no want of any kind, yet the dancing, roaring, and singing, the jesting, anecdotes, grumbling, quarrelling, and murdering of these children of nature, seemed more like a severe penance than anything he had ever met before in the whole course of his missionary experience. "Even the indirect benefits which result from the diffusion of Christianity are worth all the labour and the money which have been expended to produce them."

Rapidly descending the river, and arriving again at Linyanti, Livingstone now prepared for the prosecution

of his journey. He might have made arrangements with the Mambári to permit him to accompany them as far as Bihe, which is on the road to St. Philip de Benguela, a port which was nearer than Loanda, but it was undesirable to travel in a path once trodden by slave-traders, and therefore he preferred another route. The Mambári had informed him that many English lived at Loanda, and he prepared to go thither.

He was strongly dissuaded from making any such attempt as this—"He would die of fever;" "He would certainly be killed;" "Your garments already smell of blood." Such was the utterance of the old diviners. But Sebituane had formerly set down such visions to cowardice, and Sekeletu only laughed at them now. The general voice was in Livingstone's favour; and a band of twenty-seven men were appointed to accompany him to the west. These men were not hired, but went to enable him to accomplish an object as much desired by the chief and his people as by himself. They were eager to obtain free and profitable trade with white men.

The three men whom he had brought from Kuruman had frequent relapses of fever; he therefore decided that they should return with Fleming, the trader, when he should be ready to return south; and thus he was entirely dependent upon his twenty-seven men whom, he says, "I might name Zambesians, for there were two Makololo only, while the rest consisted of Barotse, Batoka, Bashubia, and two of the Ambõnda."

His impedimenta did not burden the party by any means. He had no expectation of succeeding by means of what he took with him, if he could not

accomplish his purpose by the help of what was in him. He was rather despondent than otherwise when he left Sekeletu and his principal men on the 11th of November, 1853, to embark on the Chobe. But he "had always believed that, if we serve God at all, it ought to be done in a manly way," and he was "determined to succeed or perish in the attempt to open up this part of Africa."

He again reached the town of Shesheke on the 19th of November, and gave many public addresses to the people—his audiences sometimes amounting to as many as five or six hundred. Their progress up the river was rather slow. This was caused by waiting opposite different villages for food—Pitsane, his Makololo man, being resolved to carry out the instructions which he had received from his chief Sekeletu.

The rapids of the Chobe are caused by rocks of dark brown trap, or of hardened sandstone, stretching quite across the river. They form miles of such a bottom in some places, studded with islands. These rocks, in certain instances, are covered with a small aquatic plant which seems to contain much stony matter in its substance, and which appears to have a disintegrating power upon the rocks themselves. Many forest trees line the banks; turtle-doves and others which are well known abound; but there are varieties of the species which are new. Some are musical. Guinea-fowl are plentiful; and on dead trees and rocks may be seen many descriptions of the darter or snake-bird. It sits most of the day sunning itself—its chief feeding time being at night. It is a most expert diver. Its

rump is prolonged and flexible, capable of being used as a rudder, and also of being so employed as to lift the creature so far out of the water as to give free scope to the wings. When this is not wanted, the swimming is very low, so that little of the bird is seen besides the head. The fish hawk is frequently to be met with, and near it dead fish, more having been killed than his lordship required. There is always a portion of every fish left behind, only certain tit-bits having been used. These are thankfully appropriated by the Barotse, who live near.

The rapids between Katima-molelo and Naméta have close by them much deep water, in considerable lengths or reaches, and in these there are multitudes of hippopotami.

At the falls of the Gonye, the canoes were carried over the rapids slung on poles. At these falls the river is so narrow as, in some places, to be not more than a hundred yards wide. The water, when in flood, rises fifty or sixty feet in perpendicular height. The islands above the falls are very beautiful. The people are usually very kind to travellers, and present them with oxen, butter, milk, and meal. The cows, at certain seasons, yield more milk than the inhabitants can use. The rains are sometimes early, sometimes late, but there is never in the Barotse valley any scarcity of food.

Leaving Naliéle, and proceeding up the Leeambye, the banks are found in some places to consist of a light-coloured clay, with strata of black clay intermixed; at other parts they are black loam in sand, or pure sand stratified. When the water is low, they

are from four to eight feet high. When the floods come, the one side or the other is worn away, and, from one bend to another, new channels are, at such seasons, continually being formed. Here the flow averages about five miles—i.e. when the water is neither low nor in full flood. The banks being perpendicular, afford hiding-places for a pretty bee-eater which breeds there. Hundreds of holes, leading to their nests, may be counted for long distances. A speckled kingfisher, which builds in similar places, may frequently be seen. There is also a most beautiful variety of kingfisher, blue and orange, everywhere abounding by the water-side. And still a third species, about the size of a pigeon, of a slaty colour. This is not so frequently seen. The sand-martin abounds at all seasons, and never migrates.

Libonta is the next town to be arrived at, and is the last town of the Makololo. It is situated on a mound, like the rest of the villages of the Barotse valley. Beyond there are only some cattle stations and small hamlets, and then an uninhabited border-land reaching far onward in the direction of Londa or Lunda. Beyond the inhabited parts, the country abounds in animal life in great variety of form. There are upwards of thirty descriptions of birds. The ibis comes down the Leeambye by hundreds, as on the Nile. There are large white pelicans, in flocks of two or three hundred, and innumerable plovers, snipes, curlews, and herons. Besides these there are, less commonly known, the white ardetta, in flocks, settling on the backs of large herds of buffaloes; and the kala, with the strange-looking scissor-bill, which may also be

seen sitting in large numbers on the withers of buffaloes when the herd is at full speed. There are many spoonbills, the flamingo, the Numidian crane, and two varieties of crane besides. Gulls abound. One little wader, an avoset, appears, on account of the length of its legs, as if it were standing on stilts; while another, the *Parra Africana*, runs about on the surface of the water. It has long legs also, extremely thin, with wide-spreading toes. So marvellously has Providence adapted it to its mode of life, that, on account of the spread of its toes, it can stand on a lotus-leaf not more than five inches in diameter, never sinking, but obtaining its livelihood, not by swimming or flying, but by catching its insects while it walks on the water. Everywhere in the Barotse valley there are large flocks of black geese; there are also other varieties of geese, and many ducks of different kinds. There are very many alligators in the river. Vast herds of wild animals occupy the plains, among them being several beautiful and new species of antelopes.

Livingstone, on the occasion of his visiting these scenes for the first time, was detained for some days, in order that he might return to their homes some dozen captives, the people of Makoma, whom he had induced their captors to restore. The same kindly act had already been performed on behalf of others. This was thirty or forty miles above Libonta. At the confluence of the Leeba and Leeambye, he and his people spent a Sunday, and he says:—

“Rains had fallen here before we came, and the woods had put on their gayest hue. Flowers of great beauty and curious forms grow everywhere. The

ground begins to swarm with insect life; and in the cool pleasant mornings the welkin rings with the singing of birds, which is not so delightful as the singing of birds at home, because I have not been familiar with them from infancy. The notes, however, strike the mind by their loudness and variety, as the wellings forth, from joyous hearts, of praise to Him who fills them with overflowing gladness. All of us rise early to enjoy the luscious balmy air of the morning. We then have worship; but amidst all the beauty and loveliness with which we are surrounded, there is still a feeling of want in the soul in viewing one's poor companions, and hearing bitter, impure words jarring on the ear in the perfection of the scenes of nature, and a longing that both their hearts and ours might be brought into harmony with the Great Father of spirits. I pointed out, as usual, in the simplest words I could employ, the remedy which God has presented to us, in the inexpressibly precious gift of His own Son, on whom the Lord 'laid the iniquity of us all.' The great difficulty in dealing with these people is to make the subject plain. The minds of the auditors cannot be understood by one who has not mingled much with them. They readily pray for the forgiveness of sins, and then sin again; confess the evil of it, and there the matter ends.

"I shall not often advert to their depravity. My practice has always been to apply the remedy with all possible earnestness, but never to allow my mind to dwell on the dark shades of men's characters."

Before reaching the junction of the Leeba and Leeam-bye, the banks are twenty feet high, and are composed of

marly sandstone. These are covered with trees, and on the left is the tsetse, there being also many elephants. The floods cover these banks; but as they do not remain long, the trees are not destroyed. On the right bank is the Manga, a country of grass, with but few trees. Flocks of green pigeons abound among the trees. Large shoals of fish of various kinds come down the Leeambye with the floods. Many descriptions of fish are left by the retiring waters all along the Barotse valley in large numbers, and are preserved by the people for future use. But they are not able to consume the abundance with which they are furnished, and an immense quantity is, in some instances, left to putrefy and be lost. There are many hippopotami everywhere all along the river.

From the confluence downwards, as far as Mosioatunya, there are many long reaches of deep water, equal in breadth and depth to the Thames at London bridge. In some parts there are sandbanks, but in others there are many miles free from such obstruction; for example, beyond the sandbanks below the confluence of the Leoti, there is a free space of a hundred miles reaching to the River Simáh, in which a Thames steamer could ply at all seasons of the year. Again, there are hindrances in the form of cataracts and rapids; these are between Simáh and Katima-melolo; but from the latter place to the confluence of the Chobe there must be not far from a hundred miles of a river capable of being safely navigated. The part of the country through which the river flows is abundantly fertile, as appears from the strong rank growths which it naturally produces. It is capable of supporting millions.

Ascending the Leeba, the water is found to be darker than that of the main stream, and is called the Kabompo. The Leeba flows with steady calmness, and receives many small streams on either side. It winds its placid way through beautiful meadows. At certain seasons these have the look of the carefully kept park of an English mansion. There are vast varieties of flowers, and many bees, there being abundance of honey in the woods. There are numbers of alligators in the river; but these recede from the presence of man, their increase in number being prevented by the fact that the natives gather their eggs and eat them with much relish. The egg is about the size of that of a goose. Immediately on their being hatched, the dam leads them to the water, the nests being usually about ten or twelve feet distant, and then they are entirely left to provide for themselves.

The Leeba has but little flood in it. There are not many varieties, nor any great number of birds or fish. The game is not abundant. It chiefly consists of the zebra, the buffalo, and a small antelope. There is much superstition among the people, and now and again indications of the presence of idol worship. The latter, however, are rare. The chiefs are frequently women. Livingstone, on visiting one of these, found her arrayed in oil and red ochre, with numerous ornaments on her head, and wrists, and ankles, and person—her people, so far as true garment was concerned, being much more amply clothed than herself. Manenko he found to be “a tall strapping woman about twenty.” Her husband, Samoána, was clothed in a kilt of green

and red baize, and was armed with a spear and broadsword of antique form. All communication was through him to her, to whom he invariably passed it on. It is always impolitic and unsafe to pass a chief without explaining one's purpose and design. Besides, there is always on such occasions, as in the present instance, where the explorer is also the missionary, the opportunity of showing the folly, uselessness, and hurtfulness of the prevailing superstitions, and of stating the truth and message of the Gospel.

The houses in the villages which these people occupy are separate dwellings, and well stockaded. An enemy coming in the night would find it difficult to effect an entrance. Bows and arrows, not guns as farther south, are their arms; but they have cleared the country of game as effectually as in places where fire-arms are in use.

The forests become more dense the farther north one goes, and in these forests are to be found many artificial beehives. These consist of about five feet of the bark of a tree fifteen or eighteen inches in diameter. Two incisions are made quite round the tree at a distance of about five feet from each other, and then a slit is made from the one to the other. Next day it is detached from the tree. The slit is sewed up, or the sides are pegged together—ends are made with grass rope, an opening in the centre being left for the bees, and the hive is complete. These hives are placed horizontally on high trees, and in this way is collected all the wax exported from Benguela to Loanda. In the rainy season great quantities of mushrooms are to be found. The deep gloom of this forestal

land contrasts strongly with the blinding glare of the Kalahari; and, though constantly soaked and steamed from day to day, much enjoyment may be experienced by the traveller. Every now and again one emerges from the gloom of the forest into the light and beauty of some small valley, and the villages are just about as numerous as the valleys.

The idols are more numerous farther north. They are placed in the woods, without any temple, standing on beams supported by poles, and near to the villages. The preference of idols for "groves" appears to have extended, and to still extend, to many lands. Here the people do not love their idols—they fear them, as idolaters always do. They betake themselves to their idols only when in perplexity or danger. Pity that any who profess a purer faith should imitate their example and act so in respect to the living and true God!

There is an extensive plain beyond the Leeba which must be crossed in order to reach the capital of Shinte, the brother of Manenko, the lady-chief of whom we have spoken. In the wet season, the whole plain is covered with water ankle deep. Many other parts of this country are, in the same circumstances, more deeply flooded still. These immense bodies of water, like so many lakes, slowly percolate into different feeders of the Leeba, or into the Leeba itself; of course, when the rainy season is over, being also partly evaporated by the sun. When water stands long in this country, it destroys the vegetation of trees. Hence on these plains there is scarcely anything but grass. The plains of Lobale are said to be more extensive than any to the east of

them nearer the river: these plains give rise to many streams, which, being united, form the deep, never-failing River Chobe. In like manner, other plains originate the streams Loeti and Kasai; and further on, all the rivers of a wide stretch of country come from the oozing of bogs, without contribution from any other description of source.

Onwards is a branch of the Lokalueje, like all branches of great rivers in this country, named after the main stream Nuana Kalueje, or child of Kalueje. Hippopotami are found in the Lokalueje. It is therefore always of considerable depth. In the rainy season it is about forty yards in breadth, and at other times is probably about half that width. The Lokalueje winds from north-east to south-west into the Leeba. The whole of this territory, the Londa, is rich in natural pasturage, and in the grains which are sown by the inhabitants of the villages which occupy the higher lands.

Great numbers of fish spread themselves over the flooded plains, and, as the waters recede, of course try to find their way back to the rivers. The Balonda make dykes across the outlets, and by placing creels in the narrow openings which are left, so catch many, which they dry in smoke, and find a likeable variety to their more ordinary food. Nets are not common; but sometimes a hook is used. The traveller next reaches the village of Soána Molópo, a half brother of Katema, a few miles beyond the Lokalueje. Beyond is a stream in the rainy season forty yards wide, and called Mona-Kalueje, or brother of Kalueje, since it flows into that river. Crossing the river, the same sort of woodland and meadow as before is reached, stocked with buffaloes,

elands, koodoos, and antelopes. When the Gospel was first preached by Livingstone to the villages in these parts, nothing astonished the people more than his discourse on his properly perpetual theme, "the great fact of the Son of God's having come down from heaven to die for us." They have no idea of religion themselves—religion that may be called religion—and are always more influenced, in all things, by fear rather than love. But, "Yes: He actually came to men. He Himself told us about His Father, and the dwelling-place whither He has gone. We have His words in this book, and He really endured punishment in our stead from pure love." They become interested in this: and if this do not excite their attention and interest, nothing else will.

Here, when a chief dies, a number of his people are killed that they may become his servants in the other world. The Barotse have the same custom; and so is it in many parts of Africa. Happily the ameliorating and humanising influence of Christianity, wherever missionaries have penetrated, has much abated it, even where that influence has as yet been only secondary and not saving. Going northwards superstition is more cruel and bloodthirsty.

When the late Matiamvo took a fancy to anything, he would have it. If a slave-trader visited him, he would seize the whole of his goods, keep them for some days, and then send a party to surprise some village of considerable size, having the head man killed, that he might sell the inhabitants to pay for the goods. If any asked if Matiamvo did not know that he was a man, and that in another state a great Lord would judge him, the reply was sure to be, as it has been, "We do not

go up to God, as white men go; we are put into the ground." Even where there is any faint idea of a future state, there is no conception of heaven: it is supposed that the soul is always somewhere near to the place where the body lies.

Crossing the river Lotembwa, the town of the great chief Katema is reached, about eight miles distant. It is a straggling town—more a collection of villages than a town (lat. $11^{\circ} 35' 49''$ S., long. $22^{\circ} 27'$ E.). When Katema formally received Livingstone, who had come so far to visit him, he was seated on a rude description of throne, there being about three hundred men around him, on the ground, squatted in the usual fashion, with thirty women behind the king, who were said to be his wives. The main body of the people were seated in a semicircle, about fifty yards off; each party had its own head stationed at a little distance in front, and, when beckoned by the chief, came near him as councillors. Intemése, an interpreter whom the party had brought with them, "gave our history," says the explorer-missionary, "and Katema placed sixteen large baskets of meat before us." There were in all, without including the escort from the chief last visited, thirty-seven men—it being necessary that for the managing of canoes on the rivers, and for other purposes, there should be a company of natives to go with the traveller. These were Makololo, furnished as we have seen by Sekeletu. Intemése was a man about fifty, and was sent by old Shinte, a chief but recently visited on the way,—and this man was instructed to be guide and interpreter on to the town of Katema. He had a party with him. In addition to the meat, the present of Katema consisted

of "half a dozen fowls, and a dozen eggs." They had had a present the night before, but, inasmuch as they had arrived towards night, there was less formality in the giving of it. "He expressed regret that we had slept hungry;" although they had not—there is courtliness, of its kind, even in the heart of Africa. "He did not like any stranger to suffer want in his town; and added, 'Go home, and cook and eat, and you will then be in a fit state to speak to me, at an audience I will give you to-morrow.' He was busily engaged in hearing the statements of a large body of fine young men who had fled from Kangénke, chief of Lobale, on account of his selling their relatives to the Portuguese. Katema is a tall man, about forty years of age [1854], and his head was ornamented with a helmet of beads and feathers. He had on a snuff-brown coat, with a broad band of tinsel down the arms, and carried in his hand a large tail made of the caudal extremities of a number of gnus. This has charms attached to it, and he continued waving it in front of himself, all the time we were there. He seemed in good spirits, laughing heartily several times. This is a good sign, for a man who shakes his sides with mirth is seldom difficult to deal with. When we rose to take leave, all rose with us, as at Shinte's.

"Returning next morning, Katema addressed me thus: 'I am the great Moéne (lord) Katema, the fellow of Matiamvo. There is no one in this country equal to Matiamvo and me. I have always lived here, and my forefathers too. There is the house in which my father lived. You found no human skulls near the place where you are encamped. I never killed any of the

traders; they all come to me. I am the great Moéne Katema, of whom you have heard.' On explaining my object to him, he promptly pointed out three men who would be our guides, and explained that the north-west path was the most direct, and that by which all traders came, but that the water at present standing on the plains would reach up to the loins; he would therefore send us by a more northerly route, which no trader had yet traversed. This was more suited to our wishes, for we never found a path safe that had been trodden by slave-traders."

To this great chief were presented a few articles which pleased him much—"a small shawl, a razor, three bunches of beads, some buttons, and a powder-horn." When asked what could be brought back to him on the return journey from Loanda, he replied, "Everything of the white people would be acceptable, and he would receive anything thankfully; but the coat he had then on was old, and he would like another." The subject of the Bible was introduced; but his attention could not be obtained or kept when he seemed for the moment disposed to give it. These particulars are stated for the purpose of showing the social and spiritual condition of the people.

The Lölö is a considerable stream not far from the town of Katema, with five tributary rivers, the Lishish, Liss or Lise, Kaliléme, Ishidish, and Molóng. None of these is large in itself, but when united the body of water is far from being despicable. Four or five miles distant is Lake Dilolo, the small end of which is like a river a quarter of a mile broad, and abounds in fish and hippopotami. At its wider part it is about three

miles, and is about seven or eight long. The people keep singing birds in cages, and such birds, of various kinds, abound in the woods. It is remarkable that, notwithstanding the number of song-birds and pigeons, there is a general paucity of animal life in other forms. Game and the larger kinds of fowl are scarce, and many of the rivers are almost destitute of fish. Such is the variety of nature within the space of not many miles.

Beyond Dilolo is a large plain about twenty miles in breadth. This plain it is, of course, difficult to cross in the rainy season, it being covered with water. Plain as it is, travellers find it to be the water-shed between the southern and northern rivers; on the one side of it these flow in one direction, and, on the other, to the opposite. Those which flow in a northern direction fall into the Kasai or Loké. The trees in this district are thickly planted, and very high—many of them having sixty or eighty feet of clean trunk. These trees are on the banks of the rivers.

The villages here are frequently visited by the Mambári, in the interests of the slave-trade; and in that trade they exercise the most ruthless and barbarous cruelty: the older members of a family are killed off, that they may not be able to offer present resistance or give future trouble—trouble by enchantments or otherwise. The belief in the power of enchantment is widely prevalent. Gunpowder is in great demand as an article of barter; next to that English calico. Gold is not valued. Trade can be carried on only by exchange. The Kasai or Loké, the great river of this district, is a beautiful stream, perhaps one

hundred yards broad, fringed with rich wooding, and flanked with fertile meadows on both its banks. "Though you sail along it for months," say the people of the place, "you will not see the end of it." The ford of the Loké is in $11^{\circ} 15' 47''$ S. lat. Katende, the chief, rigorously exacts tribute from all who pass through his country. Beyond his principal town there is a small river, and, even there, there is civilisation enough to have erected a bridge, toll being demanded of all travellers. It will thus be seen that, whatever other qualities may distinguish Katende, neither he nor they can be blamed for heedlessly overlooking their own pecuniary interests. They give nothing, except in the way of sale. So is it also at the village preceding his, Kangénke.

Passing onwards, the villages of the Kasabi are reached, and beyond these lies the territory of the Chiboque.

The population of the central parts of the country, as all around here, is large when compared with that of the Cape Colony or the Bechuana country. The amount of cultivated land is small, compared with what it might be. Irrigation at the cost of but little labour is abundantly provided for by many ever-flowing streams; and yet miles of country are absolutely waste; there is not even game to eat off the fine natural pasturage. The people of this region are not all black—many are bronze in colour. The dialects spoken in the extreme south, whether Hottentot or Kaffre, bear a close affinity to those of the tribes immediately to the north of them, and glide into each other, with so many affinities and in such a manner as indicates plainly the fact that they are cognate

tongues. Near the equator it is more difficult to detect the fact; but even there it requires only a small amount of attention and reflection to find that all the dialects of these parts belong to but two families of languages, and that these merge into each other.

When Livingstone reached the village of Njambi, it was on Saturday, and, according to his custom, he hoped to be able not only to spend a quiet Sunday, but to find an opportunity of speaking words of heavenly peace from his Master. But he was disappointed. Their provisions being spent, he ordered a tired riding-ox to be slaughtered, and sent the hump and ribs to Njambi with the message that this was the customary token of respect to chiefs in the part from which he had come. Next morning he received an impudent reply, with a small present of meat. Scorning the meat which had been presented, he demanded either a man, an ox, a gun, powder, cloth, or a shell; and, in the event of refusal, he intimated his intention to prevent the further progress of the party. The servants who brought the message intimated that when they were sent to the Mambári, they had always received a quantity of cloth for their master, and that they now expected the same. Thus has the curse of slave-dealing infected the whole of these regions with a cruel cupidity in whose path no hospitality, no humanity can be allowed to stand.

"We," says Livingstone, "heard some of the Chiboque remark, 'They have only five guns;' and, about mid-day, Njambi collected all his people, and surrounded our encampment. Their object was evidently to plunder us of everything. My men seized their

javelins, and stood on the defensive, while the young Chibouque had drawn their swords and brandished them with great fury. Some even pointed their guns at me, and nodded to each other, as much as to say, 'This is the way we shall do with him.' I sat on my campstool, with my double-barrelled gun across my knees, and invited the chief to be seated also. When he and his counsellors had sat down on the ground in front of me, I asked what crime we had committed, that he had come armed in that way. He replied that one of my men, Pitsane, while sitting at the fire that morning, had, in spitting, allowed a small quantity of saliva to fall on the leg of one of his men, and this 'guilt' he wanted to be settled by the fine of a man, ox, or gun. Pitsane admitted the fact of a little saliva having fallen on the Chibouque, and in proof of its being a pure accident mentioned that he had given the man a piece of meat, by way of making friends, and wiped it off with his hand as soon as it fell. In reference to a man being given, I declared that we were all ready to die rather than give up one of our number to be a slave; that my men might as well give me as I give one of them, for we were all free men. 'Then you can give the gun with which the ox was shot.' As we heard some of his people even now remarking that we had only 'five guns,' we declined, on the ground that, as they were intent on plundering us, giving a gun would be helping them to do so.

"This they denied, saying they wanted the customary tribute only. I asked what right they had to demand payment for leave to tread on the ground of God, our common Father? If we trod on their gardens, we would

pay, but not for marching on land which was still God's, and not theirs. They did not attempt to controvert this, because it is in accordance with their own ideas.

"My men now entreated me to give something; and after asking the chief if he really thought the affair of the spitting a matter of guilt, and receiving an answer in the affirmative, I gave him one of my shirts. The young Chiboque were dissatisfied, and began shouting and brandishing their swords for a greater fine.

"As Pitsane felt that he had been the cause of this disagreeable affair, he asked me to add something else. I gave a bunch of beads, but the counsellors objected this time, so I added a large handkerchief. The more I yielded, the more unreasonable their demands became, and at every fresh demand a shout was raised by the armed party, and a rush made around us with brandishing of arms. One young man made a charge at my head from behind, but I quickly brought round the muzzle of my gun to his mouth, and he retreated. I pointed him out to the chief, and he ordered him to retire a little. I felt anxious to avoid the effusion of blood; and though sure of being able with my Makololo, who had been drilled by Sebituane, to drive off twice the number of our assailants, though now a large body, and well armed with spears, swords, arrows, and guns, I strove to avoid actual collision. My men were quite unprepared for this exhibition, but behaved with admirable coolness. The chief and counsellors, by accepting my invitation to be seated, had placed themselves in a trap, for my men very quietly surrounded them, and made them feel that there was no chance of escaping their spears. I then said that, as one thing

after another had failed to satisfy them, it was evident that they wanted to fight, while *we* only wanted to pass quietly through the country; that they must begin first, and bear the guilt before God; we would not fight till they had struck the first blow. I then sat silent for some time. It was rather trying for me, because I knew that the Chiboque would aim at the white man first; but I was careful not to appear flurried, and, having four barrels ready for instant action, looked quietly at the savage scene around. The Chiboque countenance, by no means handsome, is not improved by the practice of filing the teeth to a point. The chief and counsellors, seeing that they were in more danger than I, did not choose to follow our decision that they should begin by striking the first blow, and then see what we could do, and were perhaps influenced by seeing the air of cool preparation which some of my men displayed, at the prospect of a work of blood."

The excuse, if excuse be needful for introducing such an extract as this, is to be found in the fact that we have here put before us a distinct phase of African character. Such a scene is not to be reproduced except by an eye-witness. We here, however, find the missionary explorer himself in a position somewhat new to him, and are not indisposed to a feeling of satisfaction with the self-defensive manliness which could so gracefully combine itself with the principles of peace and good-will to men.

A compromise was, at last, effected—an ox was given and accepted, and the party passed on. Slavery was at the bottom of the mischief. These people had been

accustomed to get a slave or two from every dealer who passed them. The poor slaves of a gang had cost but little, and such a gift could easily be spared, and the people were debauched through whose borders the traffic had to pass.

On the west of the Chiboque of Njambi the slave-trade is vigorously prosecuted.

A remarkable peculiarity of this country is the absence of thorns. In the regions farther south there are thorns of every size and shape; here all the trees are thornless with but two exceptions—one a species of *nux vomica*, and another, the grapple-plant, which has so many hooked thorns as to cling most tenaciously to any animal to which it may become attached. The stream Chihune flows into the Longe, and that into the Chihómbó, a feeder of the Kasai. The Chihómbó is a river of considerable size, flowing to the E.N.E.

Forward some miles is the River Loajima, another tributary of the Kasai. The people here are anything but friendly to strangers or travellers. Their usual demand of a party is a man, an ox, a tusk, or a gun. They belong to the Chiboque, and have all their customs. The probable reason for this general demand of tribute is to be found in the fact that the slave-traders are very much at the mercy of the chiefs through whose country they must pass. Slaves may run away at any moment, and so the traders might lose their whole property, without the aid of the chiefs. To such lengths did the Bangala, a tribe in this quarter, proceed a few years ago, that they compelled the Portuguese traders to pay for water,

wood, and even grass—every pretext was invented for imposing fines.

The village of old Ionga Panza (lat. $10^{\circ} 25' S.$, long. $20^{\circ} 15' E.$) is small and embowered in lofty evergreen trees. He demands tribute like the others. Onwards is the River Chikápa (lat. $10^{\circ} 22' S.$), forty or fifty yards wide. There is a ferry over which travellers are carried, in a canoe made out of a single piece of bark sewed together at the ends. Pay is exacted at the ferry to a most exorbitant extent, sometimes before starting, then in the middle of the stream, and a third time on landing. Of course travellers are often much at the mercy of the natives.

The parts beyond are frequently visited by traders, and strangers are therefore less a spectacle to wonder at, and certain advantages are experienced which are not to be found in more secluded territory.

The Quilo is a stream ten yards wide. This is quite in the slave market. The people live in fertile plains, in which a small amount of labour suffices for cultivation. Animal food is scarce, vegetable diet abundant. There are many villages. In proceeding W.N.W., many parties of native traders may be met with, each carrying some pieces of cloth and salt—salt is a valuable commodity—with a few beads, to barter for bees'-wax. They are all armed with Portuguese guns, having cartridges and iron balls. When they meet a company of travellers, they usually stand a few minutes, and then present a little salt, and the other party gives a bit of ox-hide, or some other trifle, and then they part with mutual good wishes. There is much variety of character indicated by the differences of condition

observable in the villages. Some are pictures of neatness; others are covered with weeds so high that they almost conceal the huts. Where there is care and industry, cotton, tobacco, and other plants are grown round the huts. Fowls are kept in cages.

Passing onwards from the Quilo or Kweelo, there is a sudden descent from the high land. On account of its steepness this descent can be effected only at certain points. Below lies the valley of the Quángo. It is about a hundred miles broad, clothed with dark forest, except where the light green meadows on the Quángo glance out here and there with the shining waters flowing between. The bamboo is met with here, as thick as the arm of a man, as also many new trees. This is the country of the Bashinji, and their chief demands the usual tribute. The Quángo is a river one hundred and fifty feet wide and very deep. It is said to contain many venomous water-snakes, which collect around the carcase of any hippopotamus or other large animal which may have been killed in it, or carried down by it. It being so, all the villages are situated at a distance from the banks. Crossing the river there now began to appear the signs of civilisation. Some neat square houses occur, with many half-caste Portuguese in front of them, waiting to welcome the explorer. This was St. Paul de Loanda. Men of various nations treated him with the utmost kindness. After a brief sojourn he returned not quite entirely by the way he came, although his route was but slightly different. He had been three years without hearing from his family, all his letters having missed him, and he longed to visit England.

When his Makololo first saw the sea, they were naturally affected by emotions entirely new to them. They supposed that they had come to the end of the world. They were disposed to rebel ; but on being told by their leader that he and they had all shared the same fate hitherto, and would share it still, they were quieted, and submitted. This has always been characteristic of Livingstone. He has continually identified himself with those who were with him, whomsoever they might be. He has been a man with men whether they were his equals or no. The human soul seems always to obtain respect from him. And he has had his reward. When he was about to embark for home, his Makololo wanted to accompany him ; and all means of persuasion being long without result, he told them to wait for him at Tete till he came back from England ; and, poor faithful fellows, they waited !

Livingstone, in reference to this expedition, writes : "One of the discoveries I have made is that there are vast numbers of good people in the world, and I do most unfeignedly and devoutly tender my thanks to that gracious One who mercifully watched over me in every position, and influenced the hearts of both black and white to regard me with favour."

He adds : "As far as I am myself concerned, the opening of the new central country is a matter for congratulation only so far as it opens up a prospect for the elevation of the inhabitants. I view the geographical exploration as the beginning of the missionary enterprise. I take the latter term in its most extended signification, and include everything in it that is in the way of effort for the amelioration of our race, the

promotion of all those means by which God in His providence is working, and bringing all His dealings with man to a glorious consummation."

In this spirit he returned home, received many honours, and returned to encounter again the toil and the danger. Further on, we shall find how he succeeded, and what he accomplished.

CHAPTER XI.

BURTON AND SPEKE.

THE expedition left Zanzibar in June 1857, landing at Kaole, on the opposite coast, and proceeding to Kazeh, the great depôt of the Arab merchants, from which they took a route to the west, leading to Tanganyika Lake, or Sea of Ujiji, the extreme point of the journey. The whole extent of ground traversed is roughly estimated at between nine hundred and one thousand miles, divided into five regions, distinguished from each other by certain varieties of climate and formation. The expedition consisted of two Englishmen, Captains Burton and Speke, two half-caste Goanese "boys," a couple of negro gun-carriers, and eight men as helpers in other ways and as soldiers. They were discouraged and dissuaded, but pushed on. The country presented in its aspect little that was interesting, the climate was unhealthy, and the way was obstructed by incessant squabbles with the natives. The two Europeans suffered severely from prostration; sunstrokes were of frequent occurrence, and fainting fits and marsh fevers augmented the evil.

The country through which they had first to pass presented in its general appearance "a mingling of bush and forest, which, contracting the horizon to a

few yards," was monotonous and wearisome. "The black, greasy ground, veiled with thick shrubbery, supports in the more open spaces screens of tiger and spear grass, twelve and thirteen feet high, with every blade a finger's breadth, and the towering trees are often clothed from root to twig with huge epiphytes, forming heavy columns of densest verdure, and clustering upon the tops in the semblance of enormous birds' nests. The footpaths are crossed by lianas, creepers, and climbers, thick as coir-cables, some connecting the trees in a curved line, others stretched straight down the trunks, and others winding in all directions around their supports, frequently crossing one another like network, and stunting the growth of even the vivacious calabash, by coils like rope tightly encircling its neck. The earth, ever rain-drenched, emits the odour of sulphuretted hydrogen, and in some parts the traveller might fancy a corpse to be hidden behind every bush."

In the maritime parts the local tribes are the Wazaramo and the Wak'hutu, and a large sub-tribe called the Waziráhá. There is besides a floating population composed of immigrant tribes, but they are not numerous, neither is their influence great.

The Wazaramo are the most powerful and rich of all the inhabitants of this region, and they include many sub-tribes. They are remarkable for their greasy odour, their wild staring expression, their coarseness of feature, their loose and lounging gait, and their peculiar mode of dressing their hair, which is matted together by means of a peculiar kind of clay, moistened with the juice of the castor-bean. When this primitive pomatum

is nearly dry, the hair is pulled out into numerous wiry twists, till the whole head seems to be covered with a thick and stiff thatch. They are turbulent and impracticable in their character, and live principally upon the plunder which they extort from merchants and travellers under pretence of dues. Their nearness to the coast, and the consequent intercourse with traders, must no doubt have affected them in many ways, and particularly in regard to their dress, which, for Africans, is extravagant. It consists of a loin-cloth of unbleached cotton, stained with their favourite colour, a dirty yellow; girdles and bead necklaces of various tints; white disks, made from sea-shells, and worn on the forehead or the neck; massive rings on the wrist, and tight collars, bright and gaudy, tied round the neck. These are the principal parts of their attire. The men, over and above all this, are usually armed to the teeth with spears, bows and arrows, daggers and muskets, when they can get them. In other social respects they are also superior to their neighbours. Their settlements are strongly palisaded, and, although their houses are very poor, they possess convenient arrangements, which are unknown in the distant interior. Their morality is very low. The marriage tie is very loose among them. The man can dissolve the union when he pleases, without assigning a reason, or having one. He may have as many or as few wives as his taste or his means may suggest.

The Wak'hutu are an inferior race. Cloth or cotton is unknown among them. They live in almost perpetual intoxication; lead miserable lives; their villages are very filthy, and the huts which compose

them are of the meanest possible description. Their sub-tribe, the Waziráhá, are distinguished by their great profusion of beard. In Africa, this appendage is usually either absent or scanty; with the Waziráhá it is abundant. The Wadoe are the chief of the immigrant tribes. They were once formidable, but are now broken and dispersed. They are wild and savage in their appearance, and as much so in their manners and customs. They drink out of human skulls; and they bury their great men in a sitting posture, with a forefinger sticking out of the earth. Slavery is prevalent here, and another of the burial superstitions is still observed, that of interring with a deceased chief a male and a female slave, the one to cut fuel for him, and the other to support his head on her lap.

Zungomero, at which the travellers soon arrived, is the extreme point of the maritime region. It is in the centre of the commercial district of those parts, and on the great slave-track, which always presents many melancholy spectacles. The place is well situated for traffic, does a considerable amount of business, and, being visited by many caravans up and down, is generally crowded in the travelling season. The final preparations for the expedition were made here, and our travellers having formed their caravan commenced their journey. On the 7th of August their first march continued for five hours, and lay across a sandy soil, sweating and smoking with hot springs, the Englishmen being prostrated already by miasma, and hardly able to sit on their asses. But they no sooner drew near the mountains than strength returned to them as if by magic. Their next point was Mzizi Mdogo, where they rested for a

day. On the way they were shocked by the sight of many skeletons, picked clean to the bone, the remains of porters, who had perished in the same route from starvation or disease. This particular expedition suffered in common with those who had gone before them. Some of their porters hired at Zungomero died, and every now and then a baggage ass wandered away or became unfit to proceed, and had to be abandoned.

On the 23rd of August, towards evening, after having traversed a plain between two ranges of mountains, they heard the sound of a drum, the usual indication of a village, which was the last thing they expected to find in so desolate a neighbourhood. As they advanced they came upon what was simply the débris of a village which had once been flourishing, but which now presented a pitiable spectacle of recent destruction. The huts were rent in fragments and half burnt down. The ground was strewn with broken fragments of the contents of the houses, nets and drums. There were no traces of blood; but it was evident that this was the scene of a recent outrage, probably by slave-dealers. Two of the terrified villagers who had escaped alive were seen lurking in the jungle, not daring to re-visit the wreck of their former homes. But the slaves and porters employed by the expedition were so little affected by what they saw, that they spent the night in singing and dancing, and helping themselves to whatever they could find in the midst of the ruins.

Reaching Rumuma, one of the resting-places for caravans, they found provisions comparatively abundant, and the natives quite alive to the advantages of their market. Troops of them came down from the

hills with fowls and vegetables, and goats, bullocks, and sheep; and their Sultan, having paid a visit to Captain Burton, insisted on making brotherhood with one of his men—a ceremony which consists in letting a little blood on both sides, and mutually tasting it, the solemn barbarity terminating in an exchange of presents. The climate of Rumuma was a pleasant change after the incessant rains of the valleys and the dense fogs and mists of the neighbouring mountains; but even here the locality was unhealthy, and sickness broke out among the porters, and occasioned inconvenience to the expedition. They had now passed two parallel ranges of the mountains, and were on their way across the plain that leads to the Rubeho, a third range. And now they found signs of cultivation such as they had not witnessed in the former part of their journey—beehives hanging to the branches of trees, water-melons ripening on the flat roofs of the villages, pumpkins and cucumbers in profusion, and comfortable huts. The heat, however, was intense, and the place was infested with termites, which were very troublesome, and which abound in the red, moist clay soils, and in cool damp places. These creatures are endowed with extraordinary powers of destruction. They have been known to drill a hard clay bench, so as to make it like a sieve, in a single night. With incredible rapidity they destroy straps, mats, umbrellas, and cloths, perforating, pulverising, or tearing them to rags, according to the nature of the texture.

Water was scarcely to be found in this plain which the expedition was now crossing, and in such circumstances it was necessary to resort to what is called the

"tirikeza." This is a march which starts in the afternoon from a place where there is water. The preparations for it, which last two or three hours, begin before noon. At length, when everything is ready, the travellers indulge in a parting drink, and, filling their gourds, set out under the fiery sun. The journey is long, as the porters wish to make the next morning's march, which leads to water, as short as possible. It is often midnight before they arrive at their destination, exhausted, lacerated by the jungle, and sometimes lamed by dangerous slips in the innumerable holes and cavities which are dug by field-rats and other burrowing vermin.

Having successfully accomplished their march on the 3rd of September, the expedition reached the "Windy Pass" at the foot of the third range of the Usagara Mountains, on the following day. There was great rejoicing at the happy termination of the much disliked "tirikeza." But the climate was as bad as that of Rumuma—a furnace by day, and a refrigerator by night; but what of that? They lay in a cheerful ravine, and from the settlements above the inhabitants flocked down to barter animals and grain, and their eyes were gladdened for the first time since they left the coast with visions of milk, honey, and clarified butter. It is not necessary to have had the same experience to judge of the delight with which the men celebrated their arrival at this station, remaining up half the night, beating drums and singing songs. On the next morning there arrived a dozen caravans with about four hundred porters, with whom, notwithstanding the many jealousies which obtain among these people, the carriers of the

expedition immediately fraternised. Great was the hilarity which followed, and stunning to English ears must have been the talk which on such an occasion awoke the echoes of the quiet ravine.

But the most difficult part of the journey was still to come. From their camp in the valley, the travellers could look upon the almost perpendicular path scarring the face of the mountain up which they and their loaded beasts had next to toil. Captain Burton says, "Trembling with ague, with swimming heads, ears deafened by weakness, and limbs that could hardly support us, we contemplated this prospect with dogged despair." But they braced themselves to their task, and set themselves to their undertaking. It was fearful work, the asses stumbling at every step, and the men scaling a precipice of rolling stones, and never likely to reach the top. In the midst of their labour, exhausted by thirst, illness, and fatigue, the war-cry rang out suddenly from hill to hill, and broken files of archers and spearmen streamed down the paths in all directions, to take advantage of the departure of the caravan for a predatory excursion among the villages. But the travellers, being permitted to proceed, reached the summit at the end of six hours. Captain Speke seems to have suffered most. He made the ascent almost in a state of coma, by the help of two or three supporters, and two days of violent delirium followed before he was able to resume the journey; and, even then, he was in his hammock. The descent of the western slopes was toilsome, but easy in comparison with the previous ascent. Boulders and great stones now obstructed the track which led down into the Dungomaro, or "Devil's

Glen," which opens out upon the plains of Ugogo, where the second region of the journey terminates. The "Devil's Glen" is one of the most remarkable of the scenes through which they passed. It is a large crevasse in lofty rocks of flint and grey granite, the bottom being strewn with blocks, and the sides lined with narrow ledges of brown humus, supporting dwarf cactuses and stunted thorny trees, high stony peaks towering over all, and closing in the view on every side. As they advanced, the huge blocks of stone sometimes rose perpendicularly to a height of more than a hundred feet, and the path itself became a sheet of shining rock, with broad gaps in it cut by the action of the torrents. Gradually, the great stone walls were succeeded by low banks of earth, clad with gum-trees; and the glen, becoming broad and smooth, swept away, verging southwards, into the plain.

The region just passed is called the mountain region. Upon the whole, it is more agreeable, from its variety of surface, climate, and cultivation, than the monotonous and sickly verdure of the maritime country. So far as the local tribes are concerned, there is little to choose between them. The Waragara, the chief clan of these upland districts, are riotous and yet cowardly. In the higher slopes they are fine men to look at, but in the swampy lowlands they are sunk in the depths of African degradation, and look like their condition. Their development of beard transcends that of the Waziráhá; and their costume, if not more splendid than that of some of their neighbours, presents a great variety of fashions. Ugogi, at which the next halt was made, is two thousand seven hundred and sixty

feet above the level of the sea, and is surrounded by a country tolerably rich in grain and cattle; but being a great gathering point for caravans, and frequently robbed by marauders on account of its fertility, it is not always possible to obtain provisions in proportion to the natural capabilities of the place. This uncertainty presented a discouraging prospect to our travellers, who had to look forward to a march of four days before they could reach a spot where either provisions or water could be procured. But, providentially, they arrived at Ugogi at a moment when they were able to provide themselves with all they wanted, and could resume their journey with grain for six days and water for one night. Ziwa is the spot where water was to be found; and here black-mail begins to be systematically enforced. Hitherto the chiefs had been satisfied with presents, more or less roughly exacted; but at Ziwa, tribute is openly taken by force if it be not yielded willingly. There is no fixed tariff, the rate being regulated by the condition and supposed wealth of the traveller. Disputes always arise between the authorities of the place and their victims; and Captain Burton's party were delayed four days in discussing the question of organised plunder. Similar delays occurred at all the villages and stopping places throughout the region which bears the name of Ugogo. Their worst encounter was at a place called Nyika, or "the Wilderness," at which there resided a sort of ogre, popularly known as Short Shanks, who was at that time, and possibly may still be, the terror of all strangers. This petty tyrant they found to be the most powerful of all the chiefs of this region—a

short, elderly man, nearly bald, "of the colour of chocolate, and built very much like a duck." The difficulty of doing business with him arose from his habit of dividing his day into two parts, in one of which he was always surly and unreasonable on the matter of terms, and in the other always drunk, when he refused to transact any negotiations whatever. The consequence was that the caravans were compelled to wait upon his humours, and were sometimes forced to work in his fields before he would consent to receive his dues. Our travellers were detained five days at this clearing, and were fortunate at last in being allowed to escape with a lighter mulct than might have been expected in the circumstances. In this third region of their journey, there is at the extremity of the territory a large and populous settlement, known as Tura Nullah. Their entrance into it was very characteristic of the country and the people. Captain Burton says:

"We reached a large expanse of pillar stones, where the van had halted, in order that the caravan might make its first appearance with dignity. Ensued a clearing, studded with large stockaded villages, peering over tall hedges of dark green milk-bush, fields of maize and millet, manioc, gourds, and water-melons, and showing numerous flocks and herds, clustering around the shallow pits. The people swarmed from their abodes, young and old hustling one another for a better stare, the man forsook his loom, and the girl her hoe, and for the remainder of the march we were escorted by a tail of screaming boys and shouting adults; the males almost nude, the women bare to the waist, and clothed only knee-deep in kilts, accompanied

us, puffing pipes the while, striking their hoes with stones, crying, 'Beads! beads!' and ejaculating their wonder in strident expressions of 'Hi! hi!' and 'Hiu! ih!' and 'Ha! a! a!'"

As is the custom of the country, the porters took immediate possession of the nearest large village, the whole company dispersing themselves through the courts and compounds of which it was composed. The two Europeans were placed under a wall-less roof, bounded on one side by the village palisade, and here the mob stationed themselves to stare, relieving one another from morning till night.

The fourth region of travel carried the expedition into Unyamwezi, the "Land of the Moon." Before entering the country they were warned by an Arab merchant that the natives were dangerous, and it was suggested that their escort was not strong enough. But the intrepid explorers were not to be daunted; nor does it appear that there was any special ground for alarm, as they suffered no further interruption than a little pillage, against which they were never secure at any part of their journey. They had now been out one hundred and thirty-four days, and had marched nearly six hundred miles, when, on the 7th of November, they arrived at Kizeh, the great centre of commerce of Eastern Unyamwezi, and the emporium of the Omani merchants. The scene of their entrance into Tura Nullah was here repeated, but on a grander scale; for, in the desert, Kizeh is a city compared with the settlements through which they had passed. It is the custom for a caravan, when it comes within a certain distance of one of these settlements, to prepare

for the producing of an impression. The whole company is collected together, and, putting on their finery, they make a display of their resources. On this occasion, the caravan had been marching from a very early hour. It was eight o'clock in the morning when they halted to put themselves in readiness; and preliminaries being over, the whole body began to move in a snake-like line over the plain, with flags flying, horns blowing, muskets firing, and, to augment the uproar, every one shouting at the top of his voice. As they approached the town they were received with a genuine Arab welcome. "The road was lined with people," says Burton, "and they attempted to vie with us in volume and variety of sound; all had donned their best attire, and with such luxury my eyes had long been unfamiliar. Advancing, I saw several Arabs standing by the wayside; they gave the Moslem salutation, and courteously accompanied us for some distance." The travellers having been allowed a clear day of rest, and time for dismissing their porters, the principal Arab merchants paid a visit on the following morning. This was not in the way of mere ceremony, but was a matter of kindness and true hospitality:—

"Nothing could be more encouraging than the reception experienced from the Omani Arabs. Striking indeed was the contrast between the open-handed hospitality and the hearty good-will of this truly noble race, and the niggardliness and selfishness of the Africans—it was the heart of flesh, after the heart of stone. A goat and a load of the fine white rice grown in the country were the normal prelude to a visit, and to offers of service which proved something more than a

mere *vox et præterea nihil*. Whatever I alluded to—onions, plantains, limes, vegetables, tamarind cakes, coffee from Karagwah, and similar articles, only to be found amongst the Arabs—were sent at once, and the very name of payment would have been an insult.”

Kizeh, in the plain of Unyanyembe, the central and principal province of the Land of the Moon, offers singular advantages for the purposes which drew together its residents. The plain, which is 3,480 feet above the level of the sea, has open communications to the north, south, and west by well-traversed diverging lines; and its favourable position as a safe centre for commercial operations has gradually made it the head-quarters of the Omani, or pure Arabs, who not only form establishments here, but in many instances remain personally in charge of their depôts, while their factors and slaves travel about the country executing their commissions. There are several villages and settlements in the plain, but they are usually small. There are clusters of native hovels, here and there, each bearing the name of its chief: there is a little colony of Arab merchants, called Maroti, consisting of four large houses; and in the midst there is the settlement of Kizeh, which is a scattered collection of six large hollow oblongs, with central courts, garden-plots, store-rooms, and outhouses for the slaves. The Arabs who frequent the place are visitors—not colonists. They, therefore, do not increase in number or gather strength. They live comfortably, and their mode of life has even an air of splendour when compared with the squalor by which they are surrounded. Their houses, though single-storied, are

large, substantial, and capable of defence. Their gardens are extensive and well-cultivated. They receive regular supplies of merchandise, comforts, and luxuries, from the coast. They are surrounded by concubines and slaves, whom they train to divers crafts and callings. Rich men have riding asses from Zanzibar, and even the poorest keep flocks and herds. Their houses have deep and shady verandahs, where there is a broad bench of raised earth-work, which the men use for the enjoyment of the coolness of the morning, and the serenity of the evening—where also they pray, converse, and transact business. A portcullis lets down, composed of two massive planks, with chains as thick as the cable of a ship—a precaution rendered necessary by the presence of wild slaves: this leads into the *carzah*, or vestibule. The only furniture is a pair of clay benches, extending along the right and left sides, with ornamental terminations. When visitors are expected, rich mats and rugs are spread over them. The rooms have neither doors nor windows, and are lighted by bulls'-eyes, which serve as loopholes in case of need. There are separate apartments for the harem; and the slaves live in outhouses. From the 8th of November to the 14th of December, the party were delayed at Kizeh by illness and perplexities about their attendants. Resuming their journey, they were charmed by the character of the country through which they passed. "At the sunset hour the 'Land of the Moon' is replete with enjoyment. At this time all is life. The vulture soars with silent flight high in the blue expanse; the small birds preen themselves for the night, and sing their evening hymns; the cattle and

flocks frisk and gambol; and the people busy themselves with simple pleasures that end the day."

In a fortnight the travellers arrived at Mesne, the commercial centre of Western Unyamwezi, and the capital of the coast Arabs, as Unyanyembe is of the Omani. It is a rather more important place than Kizeh and its surrounding hovels, and has an African bazaar, an open space between the houses, where bullocks are slaughtered daily, and a vegetable market. There is also a small amount of industry at Mesne, which consists of the manufacture of cloths, coarse mats, clay pipe-heads, and ironmongery. But the morals of the people are very low, and at the end of twelve days the Englishmen were thankful to escape to the open country. They were delayed several days at Solola in order to restore certain of their supplies. At this place, in consequence of the mutinous and disorderly conduct of the retinue, some of whom had entered into a conspiracy to prevent the expedition from embarking on the "Sea of Ujiji," to ascertain the limits of which was one of the main objects contemplated, the slaves who had been hired for six months were dismissed as a measure of precaution, and the expedition resumed its march without them on the 16th of January, 1858. At Kajjanjeri, another pestilential spot, Capt. Burton, who had been previously ill, was struck down by an attack of palsy and muscular contraction, which lasted for ten days and which left its traces on him for a year. Not long afterwards, Captain Speke, whose strength had been greatly reduced by fever, was assailed by inflammatory ophthalmia. The record of these explorations bears many indications of personal suffering.

But there was no help for it but to push on, well or ill. Reaching the banks of the Malagarazi river, at Ugaga they were exposed to fresh extortions both on the part of the chief and of the ferrymen. But, having crossed the river, they entered the fifth and last region through which their journey was to lead them to Tanganyika Lake, or, as it is otherwise called, the Sea of Ujiji.

Looking back on their journey, so far as now accomplished, they say, "The Land of the Moon, which is the garden of Intertropical Africa, presents an aspect of peaceful and rural beauty, which soothes the eye like a medicine after the red glare of barren Ugogo, and the dark monotonous verdure of the western provinces. The inhabitants are comparatively numerous in the villages, which rise at short intervals above their impervious walls of the lustrous green milk-bush, with its coral-shaped arms, variegating the well-hoed plains; whilst in the pasture-lands frequent herds of many-coloured cattle, mingled with flocks of goats and sheep dispersed over the landscape, suggest ideas of barbarous comfort and plenty."

The inhabitants of these parts—the Wakimbu and the Wanyamwezi—are superior to the tribes previously visited. The Wakimbu build firmly blockaded villages, tend cattle, and cultivate grain; and the Wanyamwezi are also industrious, and profess to understand commercial transactions. In costume and habits, however, they are not superior to their neighbours nearer the coast. They wear their crisp hair in innumerable small ringlets floating over their necks, scar their faces with lines of dotted marks, and most of them pluck out their eyebrows. Both men and women

wear cloths or skins, and are profusely decorated with beads, coral, disks of shells, circlets of ivory, and little bells and rings of brass or iron. These people are not burdened either with domestic ceremonies or religious formulæ; but they have strict and well-defined customs for the regulation of social rights and the conduct of individuals, which are so implicitly respected as to have the force of laws. These customs are somewhat lax in their morality; but their uniformity of action preserves at least a kind of social order and personal security.

The march over the fifth region to the lake was the worst of all. It lay through a wilderness of jungle, swamps, and torrents. But with a careful management of their own resources, and occasional help from passing caravans, they came at last in sight of the lake—a scene which amply repaid them for all their toils. The travellers themselves say:—

“On the 13th of February we resumed our travels through screens of lofty grass, which thinned out into a straggling forest. After about an hour’s march, as we entered a small savannah, I saw the fundi running forward and changing the direction of the caravan. Without supposing that he had taken upon himself this responsibility, I followed him. Presently he breasted a steep and stony hill, sparsely clad with thorny trees. Arrived with toil, for our fagged beasts now refused to proceed, we halted for a few minutes upon the summit. ‘What is that streak of light which lies below?’ I inquired of Seedy Bombay. ‘I am of opinion,’ quoth Bombay, ‘that that is the water.’ I gazed in dismay; the remains of my blindness, the veil of trees, and a broad ray of sunshine illuminating but one reach of the

lake, had shrunk its fair proportions. Somewhat prematurely, I began to lament my folly in having risked life and lost health for so poor a prize, to curse Arab exaggeration, and to propose an immediate return with the view of exploring Nyanza, a northern lake. Advancing, however, a few yards, the whole scene burst upon my view, filling me with admiration, wonder, and delight."

The lake varying considerably in breadth, lies in the lap of the mountains, the outlines broken by bluff headlands and capes, and the whole, at the time these travellers first saw it, deriving an unexpected air of life and movement from numerous fishing canoes sporting on the water, and an open coast sprinkled with villages.

The fundi alluded to in the passage which has just been quoted was the steward, or *laitor*, of an Arab who had a residence at Ukaranga, the spot on the border of the lake to which, for his own purposes, he had directed the route of the caravan. His subsequent attempts at imposition were frustrated by the promptitude of the travellers, who proceeded at once to Kawell, which may be considered as the port of the Sea of Ujiji—a small ragged place, a little to the north of Ukaranga. Here they sat down to contemplate the object of the expedition, and the means by which it could be accomplished. The lake or sea was before them. Lodged in a tolerably cool and comfortable house, or hut, their first care was to put it into condition for a lengthy residence, by fumigating the floors and walls and preparing the roof against the rainy season; and the next step was to procure some proper description of craft for navigating the lake. In the former they

succeeded moderately ; but in the latter they altogether failed. They had heard of a river which had its source in the lake, issuing from it towards the north. One Arab declared that he had seen the place, and that, although he had been attacked by many canoes, he had gone far enough to feel the influence of the river draining the lake : and another affirmed that he also had seen the stream. Standing on the margin of the water, the adventurers gazed with longing eyes in the direction of the supposed river, and only wanted a vessel to carry them over ; but that they could not obtain. The case was apparently hopeless on account of the extortions attempted, and the difficulties put in the way by the coast people. It was also reported that the warlike tribes living to the north would not permit any strangers to pass beyond a certain limit even for the purposes of trading. But the travellers would not be discouraged, and resolved to persevere. Since, therefore, they could find no vessel at Kawell, Captain Speke went in a canoe, with a crew of twenty men, to Ukaranga, for the purpose of hiring a dhow from the Arab merchant there, he being the owner of the only sailing craft on the lake large enough for the purposes of the expedition. Twenty-seven days elapsed before he returned. Meanwhile Burton had a weary time of it, watching the daylight come and go, and literally unable to do anything. His chief hardship appears to have been the difficulty he experienced in procuring game and butcher's meat ; but as he had an ample supply of fish of various kinds, and abundance of poultry and vegetables, his was not a case of despair. Captain Speke at last returned, but without the dhow. The

Arab had detained him from day to day by means of frivolous excuses, and finally promised to let him have it at the end of three months.

At length an arrangement was made with the head man at Kawell, for an exorbitant sum, to provide two canoes, the one sixty feet by four, and the other about two-thirds of that size; and in these utterly inadequate boats the expedition essayed to navigate the waters of the Sea of Ujiji. Most readers are aware that the canoe is a scooped tree. In such a climate it cracks, and, for want of caulking, becomes so extremely leaky that the process of baling is uninterrupted; the crew regularly taking it in turn. There are neither masts nor sails; an iron ring in the stern serves for a rudder, but the steering is really done by the paddle. There are no oars, and the paddle which is substituted for the oar is the perfection of clumsiness. The crew sit on narrow benches, two together in a space hardly large enough for one. There is a clear space in the centre, about six feet long, and there are stored cargo, passengers, cattle, slaves, and provisions. There also the baling is performed; and the splashing being perpetual, the boat is always wet. Captain Burton says: "We had expended upwards of a month—from the 10th April to the 13th May, 1858—in this voyage, fifteen days outward bound, nine at Uvira, and nine in returning. The boating was rather a severe trial. We had no means of resting the back; the holds of the canoes, besides being knee deep in water, were disgracefully crowded; they had been appropriated to us and our four servants by Kannena, but by degrees he introduced, in addition to the stores, spars, broken vases, pots and gourds, a

goat, two or three small boys, one or two sick sailors, the little slave girl, and the large sheep. The canoes were top-heavy with the number of their crew, and the shipping of many seas spoilt our tents, and, besides, wetted our salt and soddened our grain and flour; the gunpowder was damaged, and the guns were honey-combed with rust. Besides the splashing of the paddles and the dashing of the waves, heavy showers fell almost every day and night, and the intervals were bursts of burning sunshine."

In such craft these travellers attempted to navigate an inland water which, upon careful investigation and comparison of statements made to them, they believed to be the recipient and absorbent of the entire river system—the whole network of streams, nullahs, and torrents of a very considerable portion of Central Africa. The obstinacy, superstition, and barbarous usages of the boatmen added much to the annoyances connected with this water exploration. From morning till night, the paddling was accompanied by a long monotonous howl, which was responded to by yells and shouts, mixed with the bray and clang of horns, shaums, and tomtoms, blown and banged without a moment's cessation. It was simply impossible in the midst of this uproar to take observations, to estimate the rate of progress, or do anything in furtherance of the scientific purposes of the expedition. The boatmen did what they pleased; they would stop at places for purposes of their own, but never at the request of their employers; and the captain had no command over them any more than the Englishmen. From feelings of superstition they would not permit a question to be asked, nor a lead to be hove;

neither would they allow a vessel to be dipped for water in the lake, or offal to be thrown overboard, from their fear of crocodiles.

They at last reached the most southerly station to which merchants had yet been admitted, and, which according to the configuration of the lake, seems to be the termination of the navigation itself. The place is called Uvira. When they came in sight of it the captains of the canoes performed a singular dance on the benches, pirouetting, leaping up and squatting down in solemn silence, while the crews all the while rattled their paddles against the sides of the boat—such being the usual form of salutation to the natives on shore, who, on their part, made deafening noises of many kinds in token of welcome. The Sultan Maruta, the chief of the neighbouring village, invited the strangers to his settlement, but they preferred remaining near their canoes, and, pitching their tents upon the sands, prepared for their last labour of exploring the head of the lake, and so completing the work of their expedition.

They received a visit from three stalwart sons of the Sultan, good specimens of the Negroid race to be seen near the lake, with symmetrical heads, regular features, and pleasing countenances. Their well-made limbs and athletic frames of a shining jet black were covered by loose aprons of red and dark striped bark-cloth, with many rings of snowy ivory encircling their arms, together with conical ornaments of the tooth of the hippopotamus suspended from their necks. They all declared that the mysterious river was well known to them, and offered to guide the travellers to it; but asserted that the “Rusisi” enters *into* these waters, and does not

flow out of them. The guide of the expedition now admitted that he had never before been beyond the present place, and intimated that he did not intend to go. They were thus compelled to abandon their purpose. Similar difficulties prevented all attempt to lay down the northern limits of the lake. The captains and boatmen refused point-blank to proceed, although they had been paid to perform the whole service, and they were reluctantly under the necessity of returning to the point from which they had originally started on their fruitless voyage. "It is characteristic of African travel," observes Burton, "that the explorer may be arrested at the very bourn of his journey, on the very threshold of success, by a single stage, as effectually as if all the waves of the Atlantic or the sands of Arabia lay between."

The results of the voyage up and down the lake were, in these circumstances, unimportant. Captain Burton found that the shores were muddy and the scenery verdant; and that the inhospitable natives, though surrounded in profusion by all the luxuries of their climate, were sunk in the lowest forms of human debasement. The lake is estimated to occupy a superficial area of five hundred square miles, its total length being about two hundred and fifty, and its main breadth twenty miles. It has no affluents, and its temperature undergoes but little change. All this, however, requires confirmation, especially on account of the variety of the sources from which the information has been drawn.

When they arrived at Kizeh, on their homeward route, it was considered advisable that means should be employed to ascertain particulars respecting the countries lying to the north and the south of the route which had

been just traversed, more especially in regard to "a great sea," or lake, of much greater extent than the Tanganyika Lake, and which, according to the Arab authorities, was some fifteen or sixteen marches to the north. "I saw at once," says Burton, "that the existence of this hitherto unknown basin would explain many discrepancies promulgated by speculative geographers, more especially the notable and deceptive differences of distances caused by the confusion of the two waters." Captain Burton's health and strength were not equal to this enterprise, and he remained, therefore, at the headquarters at Kizeh, while Captain Speke proceeded on the journey. The issue, in the form of discovery, was of vast importance.

Many attempts were made to thwart the project. The whole of the porters and others connected with the escort were frightened by the dangers and difficulties of the route; some shirked and evaded it, and some positively refused to go. But arrangements for the expedition were made at last—an increase of pay having overcome the scruples of a certain number of the porters; and Captain Speke, with such aid as he could muster, left Kizeh on the 10th of July. He returned on the 25th of August, having in the interval discovered Lake Nyanza, the dimensions of which far exceeded the most sanguine expectations which had been formed respecting it.

CHAPTER XII.

SPEKE AND GRANT.

CAPTAIN SPEKE was the second son of Mr. Speke of Jordeens, Somerset. He was born in 1827, and in his seventeenth year entered the Indian army. Excelling in all manly sports, a botanist, a geologist, and a natural historian, he possessed also in an eminent degree all the qualities of a good soldier. He was hardy, temperate, and enduring, patient of fatigue, a good swordsman, a good shot, and a capital horseman. Under General Gough he made the campaign in the Punjaub, and had his share in the victories of Ramnugger, Sadoslapore, Chillianwallah, and Guzerat, acting with Sir Colin Campbell. His good services on all occasions secured him leave of absence when the war was over. He used his opportunities, thus afforded, in exploring expeditions over the Himalayas and the untrodden wastes of Thibet.

He had formed the idea of exploring Equatorial Africa as early as 1849. His only object at first was to complete a museum of natural history which he had formed at his father's house, principally from specimens which he had collected in the Himalayas and in Thibet. He was obliged to wait for the three years' furlough, granted to Indian officers after ten years'

service, before he could be able to carry his plan into execution; and then he proposed landing on the east coast of Africa, and to proceed across the African continent, by the Mountains of the Moon, in some point of which chain he expected to find the Nile rising in perpetual snows, as the Ganges rises in the high region of the Himalayas. On the very day, therefore, of the expiring of his ten years, he sailed for Aden. At this time an expedition was being organised for the exploration of Somali Land, under Captain Burton. This country forms a sort of elbow, lying between the equator and the eleventh degree of north latitude, and might be called the eastern horn of Africa. Speke left Aden on the 18th of October, 1854. He and his companions, Burton and Herne, passed over a considerable extent of country, but were unable to accomplish much on account of the savage character of the population. Their principal contribution to the increase of information was in the direction of natural history. They narrowly escaped with their lives; for although the people, from the character of their country, are generally nomadic and pastoral, they are warlike and bloodthirsty. Speke especially, almost as if by miracle, escaped. He says, "I lost in this unfortunate expedition, which failed from inexperience, about 510*l*. worth of my own private property, and had nothing to show for it but eleven artificial holes in my body, inflicted by the spears of the natives." When he arrived at Aden, he was a miserable-looking cripple; but during his residence there of three weeks, in which every attention was paid him by his friends, his wounds healed so rapidly that he was able to walk

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about before he left. They closed, he says, like the cuts in an india-rubber ball when pricked with a pen-knife, in spite of the unfavourable climate of Aden. He attributes this to the healthy and abstemious life he had previously led. He left Aden on sick certificate, and arrived in England in the early part of June 1855. But as the Crimean war was then at its height, though suffering from partial blindness, he could not resist the call to active service, and obtained an appointment as captain in a regiment of Turks, with whom he remained till the close of the war.

As for the Somali, they brought on themselves the vengeance of the British Government. A blockade of their coast was established, the condition of the raising of which was the surrender of the authors of the outrage which had been committed, the chief of whom was Ou Ali, the murderer of Stroyan, one of the exploring party. It does not appear, however, according to Speke's narrative, whether the most guilty parties ever suffered their proper punishment.

The Crimean war being now over, Captain Speke, finding himself without occupation, was planning an excursion, for purposes of natural history, to the Caucasus, and had already made considerable preparations, when he was again invited to join Captain Burton in exploring Africa. This decided him to give up the Caucasian scheme, and to take the first mail to England. Arrived in England, he was introduced to the Royal Geographical Society, and made acquainted with the special objects of the projected expedition. On the walls of the Society's rooms hung a large map of a section of Eastern Africa, about half of which was

occupied by a prodigious lake, which it was to be the business of the expedition to find. Speke agreed most willingly; and he and his companion started on their enterprise, overcoming many preliminary difficulties.

He says that, more than formerly, he saw Africa, in this expedition, in its true character, visiting places where it has not received the slightest impulse, whether for good or evil, from European civilisation, and where the true curly-headed, flat-nosed, pouch-mouthed Negro is found. In such quarters the district chief is absolute, though guided in some measure by his aged counsellors. "If a government could be formed for the Africans, like ours in India, they would be saved; but at present, and without it, there is very little chance; for the African neither will keep himself nor be helped by others. As his fathers ever did, so does he. He works his wife, sells his children, enslaves all he can lay hands upon, and, unless when fighting for the property of others, contents himself with drinking, singing, and dancing like a baboon." He is also of opinion that war disorganises the race, and that this disorganisation is caused in the first instance by polygamy, inasmuch as it produces a family of half-brothers, who, all aspiring to succeed their father, fight continually with one another, and make it their chief aim to possess slaves and cattle. Slavery is everywhere a great cause of indolence; for the masters become too proud to work, lest they should be mistaken for slaves themselves. Most of the men who become prisoners in war are made slaves, and sold to the Arab merchants for a few yards of common cloth, brass wire, or beads. Slave-holding by the Arabs in Africa is altogether a most peculiar

system ; for if the slaves, who are superior in physical strength and in numbers, knew their power, they could quickly send their masters out of the land ; but instead of seeking to obtain their liberty, they would consider themselves dishonest if they ran away. Having no God to fear, in the Christian sense of the term, these tribes have among them no love of truth, no honour, no honesty, and lying is more common than telling the truth. Speke's knowledge of these people was greatly enlarged by his third journey.

Having discovered the N'Yanza in July 1858, his third expedition commenced on the 9th of May, 1859, and he went at the instance of the Geographical Society. He was granted, by the Admiralty, a passage in a British screw steamer bound for the Cape, and Sir C. Wood requested that he should be forwarded thence to Zanzibar in one of the slaver cruisers. Captain Grant, the author of 'Savage Africa,' and an experienced traveller, was to be his companion. They had been brother officers, and well known to each other in India, and had thorough sympathy with each other in their present purpose. They arrived at the Cape on the 4th of July. Sir George Grey was Governor at the time, and he induced the Cape Parliament to advance to the expedition the sum of 300*l.*, for the purpose of buying luggage-mules ; ten volunteers from the Cape Mounted Rifles, moreover, being detached to accompany them. They started for Zanzibar on the 16th of July ; in five days they reached East London ; and proceeding northwards, made Delagoa Bay, at which place Captain Speke first became acquainted with the Zulu Kaffres, a race of naked Negroes. At Europa, a small

coralline island, he succeeded in turning three turtles, the average weight of each being three hundred and sixty pounds. On the route to Johanna, after leaving Mozambique, they sighted a slaver, and took her. The slaves were Wahiyow. A few of them were old women, and all the rest were children. In all parts of the vessel, but more especially below, old women, stark-naked, were dying in a horrible atmosphere, while those who had strength for it were pulling up the hatches, and tearing like dogs at the salt-fish which they found below. At Zanzibar Captain Speke waited upon the Sultan, who received him courteously. After a necessary stay for preparations requisite for the journey, and for the procuring of beads, wire, and various cloths, he proceeded to the country of Ramo, called Uzaramo. The people there are strictly agriculturists; they have no cows, and but few goats; they are expert slave-hunters, and procure their clothing and other requisites chiefly by the sale of their victims. In this district they found several Albinos, with greyish-blue eyes and light straw-coloured hair. The track which the expedition followed was along the right bank of the Kingané Valley. The mixed caravan consisted of over two hundred persons, of whom one hundred were negro porters. Ten out of thirty-six given by the Sultan of Zanzibar, ran away the first day. Speke's own occupation on the journey was, first in the morning, to map out the country, and take compass bearings along the road. On arrival at the camp, the altitude of the station above the level of the sea was ascertained by boiling a thermometer, and the latitude by the meridian altitude of a star taken with a sextant.

The rest of the work, besides sketching and keeping a diary record, consisted in making geological and zoological collections.

The extortions of the chiefs began at Ikamburu, and they never stopped till the journey was ended. All sorts of means were employed—wheedling, cajolery, threats, and promises were had recourse to, every league of the way, in order to obtain from the Englishman his firearms, his knives, his powder, his beads, shells, quinine, drugs, chemicals, cloth, his chronometer, compass, sextant, or mathematical instruments. It was the same everywhere; to speak of one instance is to tell of many. In one case, as an illustration, we find that “here the chief took a hongo, i.e. a tax of ten yards of merikani (a species of cloth), five yards of kiniki, and ten necklaces of beads. Grain, meat, and pombé beer were sometimes given in return, sometimes promised only, and not given till after days of delay.” At the deserted village of Kirengue three of the mule drivers ran away. One of the mules died after eighteen hours’ sickness; and all the remaining animals died in a similar manner. In the flat valley of Makata, the travellers met Mamba, well known to all the caravans as the Great Mamba or Crocodile. He had been the last to leave the Unyamwezi, and, from this fact, had purchased all his stock of ivory at a cheap rate. There was a famine raging through Africa, as is not unfrequently the case, and, with a party, at his own estimate of two thousand souls (a number no doubt greatly exaggerated), he had come from Ugogo to Ngoto, living on the produce of the jungle and by boiling down for a soup occasionally the skin aprons of the porters. The prices of provisions,

on account of the scarcity, became exorbitant. At Mhumi, the next station, they were as high as sixteen rations of corn, two yards of cloth; three fowls, two yards of cloth; one goat, twenty yards of cloth; one cow, forty yards of cloth, the cloth being all the common American shirting. The sarsaparilla vine was here abundant, but was uncultivated and found growing as a weed, the natives not being aware of its value. All along this line, the natives live on what nature produces for them, looking out for passing parties worth plundering. At Rubaga ninety-eight porters deserted, and Speke found that half of his property had been stolen, which circumstance was a serious aggravation of the difficulty occasioned by the increase of expenses on account of the famine.

Unyamüézi, or the country of the Moon, is little inferior in size to England. The people have no historical traditions among them. They are the greatest traders in Africa, and are the only people who will leave their own country for gain, and go, as porters, to the coast. Captain Speke, on approaching the confines of the river and the lake, came into contact with the difficulty which he had formerly experienced—the name N'Yanza was given by the natives to both the stream and its fountain, and he could seldom determine whether they meant the one or the other. All of the men mutinied, after crossing Gombé Nullah, for an increase of rations, or ration allowances, and were, with a great amount of trouble, reduced to subjection. On the 23rd of April, 1861, the chief Ugali of Unyamüézi came to pay his respects. He was then a fine-looking man, about thirty years of age, and the

husband of thirty wives. Early in June, the expedition arrived at Nunda, after many difficulties, and found there several Arab merchants who had been in hardships equal to their own. These merchants had lost 5,000 dollars of beads by the running away of their porters with their loads. By the middle of June, the journey had proceeded as far as Uzinga, the chief of which inspected everything, and begged importunately for all that he fancied. He asked for the picture-books, and was greatly delighted with them. He coveted the bull's-eye lantern, begged for lucifers, and at last he walked himself off with a great swagger, his feet being encased in a pair of slippers which he had appropriated without leave. The travellers separated for a short while in August, in order the better to accomplish their purpose, but the result was that Grant was robbed in the jungles near Nyongas, and made to pay hongo or tribute a second time, though his companion had already paid for him. Everywhere the Englishmen had to pay ten times as much as the Arabs. Many of the chiefs with whom they had to deal were confirmed drunkards; and others of them, more disposed to sobriety, were given to treachery and falsehood. In the Usui country both men and women got drunk at any hour of the day.

In Karague the explorers met with the friendly king Rumanika. They liked this country the better the farther they went in it. The people were kept in good order, and the village chiefs were civil. The greetings of the king were very cordial. He shook hands with the Englishmen in English style. They presented him with a revolver, which he greatly valued. The wives

and daughters of this king were fattened to such an extent that they could not stand upright. One of them could not rise; and so large were her arms, that between the joints they were almost like pillows. The presents of the expedition were sent to the king on the 27th of November, and produced a great sensation. They consisted of one black tin box, one Raglan coat, five yards of scarlet broadcloth, two coils of copper wire, one hundred large blue egg beads, five bundles of best variegated beads, and three bundles of minute beads—pink, blue, and white. Rumanika was delighted as if he had been served heir to a fortune—the Raglan coat, in particular, was a marvel, and the scarlet broadcloth was the finest thing he had ever seen.

The travellers next penetrated into the Wahuma, or Gallas country. Both the Abyssinians and the Gallas profess a mongrel sort of Christianity. The late reigning king of Abyssinia traced his descent from king David, and the traditions of these kingdoms go back to the scriptural age of the Israelitish ruler. The physical conformation of these races seems plainly to connect them with the Semi-Hamitic stock of Ethiopia.

Captain Speke, in January 1862, crossed back over the Weranhanje spur to visit the Arabs at Kufro. Here, as an evidence of the capabilities of the climate and the soil, he found good English peas growing. On the 13th of the month, he halted at Kisaho, where all the people were in a constant state of inebriety, drinking pombé (a strong beer) all day and all night. By the 10th of February, the travellers had arrived at Kibibi. In the night a hyæna came into one of their huts, and

carried off a goat which was tied to a log between two sleeping men. From the 19th of February till the 7th of July they were detained, by various hindrances, with Mtésa, king of Uganda, one of the most plainly declared barbarians whom they had met. He wheedled, and begged, and extorted all sorts of things from them as hongo, and promised wonders in return—promises which he never performed. The cruelty of this savage was equal to his rapacity and greed. He executed his wives and sisters without remorse for the most trifling offences or for no offence at all, and it was not uncommon for him to take upon himself the office of executioner.

On the 21st of July, Captain Speke reached the Nile. He says:—

“Here at last I stood on the brink of the Nile; most beautiful was the scene, nothing could surpass it! It was the very perfection of the kind of effect aimed at in a highly kept park; with a magnificent stream from six hundred to seven hundred yards wide, dotted with islets and rocks, the former occupied by the fishermen’s huts, the latter by many crocodiles basking in the sun, flowing between fine grassy banks, with rich trees and plantations in the background, where herds of the hartebeest could be seen grazing, while the hippopotami were snorting in the water, and florikin and guinea-fowl rising at our feet.”

They proceeded up the left bank of the Nile, at some distance from the stream, passing through rich jungle and plantain gardens, and reached the Isamba rapids, on the 25th of July. The river is here extremely beautiful. The water runs between deep banks which are covered

with fine grass, soft cloudy acacias, and festoons of lilac convolvuli. On the 28th they arrived at Ripon Falls. All ran at once to see them, although the preceding march had been long and fatiguing. "It was a sight," says Captain Speke, "that attracted one for hours; the roar of the waters, the thousands of passenger-fish leaping at the falls with all their might, the Wasoga and Waganda fishermen coming out in boats and taking post on all the rocks with rod and hook, hippopotami and crocodiles lying sleepily on the water, the ferry at work above the falls, and cattle driven down to drink at the margin of the lake." The Victoria N'Yanza was again before him, and its extent and grandeur were deeply impressive. The Victoria N'Yanza is about four hundred miles E.N.E. of Lake Tanganyika, and is believed to be three thousand seven hundred and fifty feet above the sea-level. It is supposed to be about two hundred and fifty miles in length. Its width in the broad and open part is roughly estimated at about eighty-five miles. Circumstances, it is to be regretted, prevented Speke's thorough exploration of this great sheet of water. There are many islands in the lake, at certain parts, but elsewhere it is open, and said to be of great depth. Having satisfied himself respecting the connection of the Nile with the lake, Speke proceeded by the river downwards, from Ripon Falls, that he might further strengthen his convictions, and thus was brought to an end a great, difficult, and successful journey. We can best understand its results by carefully considering Captain Speke's own words. He says, speaking of this event:—

"The expedition had now performed its functions.

I saw that old father Nile without any doubt rises in the Victoria N'Yanza, and, as I had foretold, that lake is the great source of the holy river which cradled the first expounder of our religious belief. I mourned, however, when I thought how much time I had lost by the delays in the journey which had deprived me of the pleasure of going to look at the north-east corner of the N'Yanza to see what connection there was, by a strait frequently spoken of, between it and the other lake where the Waganda went to get their salt, and from which another river flowed to the north, making 'Usoga an island.' But I felt I ought to be content with what I had been spared to accomplish, for I had seen full half of the lake, and had information given me of the other half, by means of which I knew all about the lake as far, at least, as the chief objects of geographical importance were concerned. Let us now sum up the whole and see what it is worth. Comparative information assured me that there was as much water on the eastern side of the lake as there is on the western—if anything rather more. The most remote water, *or top head of the Nile*, is the southern end of the lake, situated close on the third degree of south latitude, which gives the Nile the surprising length, in direct measurement, rolling over thirty-four degrees of latitude, of above two thousand three hundred miles, or more than one-eleventh of the circumference of our globe. Now, from this southern point, round by the west, to where the *great Nile* stream issues, there is only one feeder of any importance, and that is the Kitangülé river; whilst from the southernmost point, round by the east to the strait, there are no

rivers at all of any importance; for the travelled Arabs one and all aver, that from the west of the snow-clad Kilimanjaro to the lake where it is cut by the second degree, and also the first degree of south latitude, there are salt lakes and salt plains, and the country is hilly, not unlike Unyamüezi; but they say there are no great rivers, and the country is so scantily watered, having only occasional runnels and rivulets, that they always have to make long marches in order to find water when they go on their trading journeys: and farther, those Arabs who had crossed the strait on going to Usoga had not crossed any river. There remains to be disposed of the 'salt lake,' which I believe is not a salt but a fresh-water lake; and my reasons are that the natives call all lakes salt, if they find salt beds or salt islands in such places. Dr. Kräpf, when he obtained a sight of the Kenia Mountains, heard from the natives that there was a salt lake to its northward, and he also heard that a river ran from Kenia towards the Nile. If his information was true on this latter point, then, without doubt, there must exist some connection between this river and the salt lake I have heard of, and this in all probability would also establish a connection between my salt lake and his salt lake, which he heard was called Baringo. In no view that can be taken of it, however, does this unsettled matter touch the established fact that the head of the Nile is in three degrees south latitude, where, in the year 1858, I discovered the head of the Victoria N'Yanza to be. I now christened the 'stones' Ripon Falls, after the nobleman who presided over the Royal Geographical Society

when my expedition was got up; and the area of water from which the Nile issued, Napoleon Channel, in token of respect to the French Geographical Society, for the honour they had done me just before leaving England, in presenting me with their gold medal for the discovery of the Victoria N'Yanza. One thing seemed at first perplexing—the volume of water in the Kitangülé looked as large as that of the Nile; but then the one was a slow river and the other swift, and on this account I could form no adequate judgment of their relative values.”

The first voyage which the discoverer made on the Nile was in five boats of five planks each, tied together and caulked with *mbugu* rags. He had with him twelve Wanguana, and a small crew; and also carried with him goats, dogs, and kit, besides grain and dried meat. His proposed destination was Kamrasi's palace in Unyoro. No one knew how many days might be required. The crew were neither expert nor diligent, moreover, in the use of the paddles by which the vessels were to be propelled. The river was at once river and lake—clear in the centre, and fringed generally with tall rush, above which sloped the green banks into land which looked as if it had been cultivated park land. On the 4th of September, 1862, the explorers reached the termination of their voyage, and were invited into the palace at Unyoro. They found it to be one large, dumpy hut, surrounded by many smaller ones, and “the worst royal residence since leaving Uzinza.” The guests, though invited to the royal residence, were placed in dirty huts far removed from it; and the king being constantly in-

toxicated, it was several days before they could get their quarters changed. On the 14th Captain Speke had an interview with his majesty, who almost immediately asked for a many-bladed knife which his officers had seen in the hands of Captain Grant. On the next day the king again alluded to the knife, and said he did not intend to keep it if it had not been brought for him, but wished merely to look at it and would return it again. Only a few days more, and this barbarian wished to have a chronometer, worth 50*l.*, which was sure to be spoiled in his hands in a single day. As this was the only chronometer Captain Speke had with him, he requested the king to wait till he obtained another. But, no; he must have it then and there. Speke placed it on the ground, saying, "The instrument is yours, but I must keep it till another one comes." "No," said the king, "I must have it now, and I will send it to you three times a day that you may look at it." The watch went, gold chain and all.

The horrid monster then asked Speke if he could make up another "magic horse," as he called the chronometer, for he hoped that by this piece of extortion he had deprived the explorers of the power of travelling, and plumed himself on the notion that the glory of opening the road would now devolve upon himself. When he was told that it would take five hundred cows to purchase another, the whole court was more confirmed than ever in their belief in its magical power; for who in his senses would give five hundred cows "for the mere gratification of seeing at what time his dinner should be eaten?"

At Unyoro there is a curious custom in regard to

twins. A Myore who bore twins that died kept two small pots in her house as effigies of the children, and into these she milked herself every evening for five months, fulfilling the usual time for suckling, lest the spirits of the dead should haunt her. Twins are not buried, like ordinary people, under the ground, but are placed in an earthenware pot, such as the Wanyoro use for holding pombé.

Sailing down the Kafu in a canoe, the travellers found themselves on what at first appeared a long lake, averaging from two hundred at first to one thousand yards in breadth. This was the Nile again, navigable in this way from Urongani. Both sides of the stream were fringed with the huge papyrus rush. The left one was low and swampy; while the other rose in a gently sloping bank, covered with trees and beautiful festoons of convolvuli. There were also floating islands, continually in motion, with a growth upon them of rush, grass, and ferns. These islands were slowly working their way downwards, the fact proving that the river was in full flood.

Passing through Madi, Speke had tidings of Petherick, and proceeded onwards till the 8th of December, at which date he could see the hills he had first viewed at Chopé. On that occasion he had believed the Nile to be at no great distance, but no one would support him in his conjecture, all contending that it was fifteen marches off, and could not be visited in less than a month. He now proved that it was only two marches to the northward of Faloro. On the 13th of January, 1863, the explorers arrived at Paira, a collection of villages within sight of the Nile. They were accom-

panied by Mahommed, a Turkish ivory dealer, and his caravan. On the 15th of February, Speke reached Gondokoro, where he met his old friend Baker, who told him that he had come up with three vessels fully equipped with armed men, camels, horses, donkeys, beads, brass wire, and everything necessary for a long journey, expressly in aid of the explorers. Three Dutch ladies—the Baroness A. van Capellen, and Mrs. and Miss Tinné—had also come as far as Gondokoro, but were driven back to Khartum by sickness. Petherick had waited while a vessel was being built until the season was too far advanced. At Gondokoro Speke saw the Rev. Mr. Moorlan, and two other priests of the Austrian mission at Kich. These were now recalled; for out of twenty missionaries who during the previous thirteen years had ascended the White River for the purpose of propagating the Gospel, thirteen had died of fever, two of dysentery, and two had returned in broken health; yet not one convert had been made by them. In a few days afterwards Petherick arrived.

After an exploration of twenty-eight months, Captain Speke arrived at Alexandria. He closes his journal with a few useful explanations, comparing the various branches of the Nile with its affluents. He says:—

“The first affluent, the Bahr el-Ghazal, took us by surprise; for instead of finding a huge lake, as described in our maps, at an elbow of the Nile, we found only a small piece of water resembling a duck-pond, buried in a sea of rushes. The old Nile swept through it with majestic grace, and carried us next to the Geraffe branch of the Sobat River, the second affluent, which

we found flowing into the Nile with a graceful semi-circular sweep and good stiff current, apparently deep, but not more than fifty yards broad.

“Next in order came the main stream of the Sobat, flowing into the Nile in the same graceful way as the Geraffe, which in breadth it surpassed, but in velocity of current was inferior. The Nile by these additions was greatly increased; still it did not assume that noble appearance which astonished us so much, *immediately after the rainy season*, when we were navigating it in canoes in Unyoro.

“Next to be treated of is the famous Blue Nile, which we found a miserable river, even when compared with the Geraffe branch of the Sobat. It is very broad at the mouth, it is true, but so shallow that our vessel with difficulty was able to come up it. It had all the appearance of a mountain stream, subject to great periodical fluctuations. I was never more disappointed than with this river. If the White River was cut off from it, its waters would all be absorbed before they could reach Lower Egypt.

“The Atbara River, which is the last affluent, was more like the Blue River than any of the other affluents, being decidedly a mountain stream, which floods in the rains, but runs nearly dry in the dry season.

“I had now seen quite enough to satisfy myself that the White River, which issues from the N'Yanza at the Ripon Falls, is the true or parent Nile; for in every instance of its branching, it carried the palm with it in the distinctest manner, viewed, as all the streams were by me, in the dry season, which is the best time for estimating their relative perennial values.

"Since returning to England, Dr. Murie, who was with me at Gondokoro, has also come home; and he, judging from my account of the way in which we got ahead of the flooding of the Nile between the Karuma Falls and Gondokoro, is of opinion that the Little Luta N'Zigé must be a great backwater to the Nile, which the waters of the Nile must have been occupied in filling during my residence in Madi; and then about the same time that I set out from Madi, the Little Luta N'Zigé, having been overcharged with water, the surplus began its march northwards, just about the same time when we started in the same direction. For myself, I believe in this opinion, as he no sooner asked me how I could account for the phenomenon I have already mentioned of the river appearing to decrease in bulk as we descended it, than I instinctively advanced his own theory. Moreover, the same hypothesis will answer for the sluggish flooding of the Nile down to Egypt."

During this eight-and-twenty months' tour there must, no doubt, have been much enjoyment to such minds as Speke's and Grant's, and the pleasure must have been enhanced by the companionship, for the two travellers were of congenial and sympathetic tastes, and moreover were fast and long-tried friends. The opportunity of roving through woods, jungles, and ravines; of viewing lakes, animals, and scenery, altogether new,—is an excitement which, in part at least, compensates for the perpetual fatigue, the anxiety, and the danger to limb and life. But he who travels in Africa, travels with his life in his hand. He may be deprived of it at any time in an ambushade by treachery, stealthily, or in

open fight, or he may lose it by an accident, or by becoming the prey of wild beasts. The people are a strange and savage people, and few of their chiefs or rulers are to be trusted. A man who travels in Africa has need of a fearless heart, a firm will, a constitution of iron, and an even and imperturbable temper. Though frequently opposed by the most pettifogging and quibbling obstacles on the part of the kings or chiefs, and sometimes by his own porters and servants, Speke went resolutely on, and finally accomplished the mission which he had undertaken.

Captain Speke, on his return to England, was hailed with high honour. He and Grant were received by the Royal Geographical Society with a most cordial welcome. Sir R. Murchison, in presenting them to that body, over which he presided, spoke in enthusiastic terms of the important results of their expedition. The medal of the Society was awarded to the discoverers, and Her Majesty the Queen congratulated the Society on the success which had attended an enterprise, aided, in part, by Government funds. The King of Italy also forwarded gold medals to the explorers, and Lord Palmerston, in the House of Commons, added his tribute to the discoverer of the source of the Nile. The deaths of great discoverers, however, any more than the deaths of other great men, are not always proportioned to their lives. Hannibal, as Juvenal tells us, did not perish by a javelin or a sword, while Bruce died by a fall down-stairs, and Mungo Park was miserably drowned. In the midst of fresh encomiums in his own native Somerset, Captain Speke went out for a day's field sport, and accidentally shot

himself on the 21st of September, 1864, not long after having published his Journals. But death, whether slowly by "pale decay," or suddenly, or by accident, can only destroy the "tenement of clay." The nobler achievements, the good and the great deeds, and the discoveries of men, survive the body, and live on in their results. Thus, though Speke did not live to receive all the reward to which he was entitled, great honour will ever be attached to his name, and in all coming time he will be known as the discoverer of the Sources of the Nile. Such at least was his own belief, although even now other explorers are seeking another fountain-head. In any event, he honourably led the way.

CHAPTER XIII.

SIR SAMUEL AND LADY BAKER.

ON Speke's arrival at Gondokoro, the first Englishman he met was his friend Mr. S. W. Baker. Like Speke, Baker had been a great sportsman, and again, like his friend, he was also a man of noble ambition. He was accustomed to delight in danger, and was the very man to undertake a hazardous adventure. Speke had left Zanzibar in September 1860; in April 1861, six months afterwards, Baker organised a large and costly expedition of his own, and departed from Cairo, to meet Speke if he might—if he had been successful to return; if he was dead, to ascertain his fate; if he had in part only accomplished his purpose, to complete, if possible, his discoveries. He was aware of the evils sometimes resulting from divided counsels, and he therefore determined that there should be no one to consult, and furnished the expedition entirely at his own cost, being amenable to no one if it should fail, and not disposed to share the credit with another if it should succeed. His arrangements were admirable; he provided everything but honest men, and these were beyond his reach. He was accompanied by his wife, who willingly and nobly went with him into regions far beyond the bounds of civilisation. She was very

young, but possessed of a courage greater than that of most men, had a clear head, and a quick and decided will, which in cases of sudden emergency could rapidly declare itself in action. The part taken by this lady in the work of the expedition is much to her credit and praise.

Not to be at the mercy of his interpreter, Baker made himself master of the Arabic language. For this purpose he went to Abyssinia, and spent a whole year in examining the Atbara and the Blue Nile, the two great affluents of the White Nile, which tributaries, though the former is perfectly dry for months, and the latter also for part of the year quite insignificant, pour such vast volumes of water into the main stream in June, when it is at a considerable level, that they cause the annual inundation in Lower Egypt. Thus spending a whole year, and returning to Khartum in June 1862, he began to prosecute his White Nile scheme. Here his difficulties were very numerous. All parties were utterly hostile to him, as a spy who would pry into the iniquitous dealings of the White Nile slave-hunters. But in spite of incredible difficulties, he collected ninety-six followers, of at least dubious character, at Khartum. Making preparations on the largest scale, not only for his own party, but for the relief of Speke's, and putting them into three Nile boats, he sailed from Khartum to Gondokoro, up the White Nile. He was opposed in every way up to the very last, and his final act at Khartum was what he calls a "physical explanation" with the Reis of the Government boat, which ran into him at starting. He must have given this man a sound beating,

for he made him replace the oars which he had broken.

He took with him twenty-one donkeys, four camels, and four horses, that he might be less dependent upon native porters, who are so hard to obtain without the assistance of the ivory slave-dealers. He had personally made every sort of preparation with regard to pack-saddles and general equipage, so that when he arrived at Gondokoro, after a voyage up the flat reedy part of the White Nile of about six weeks, his animals were all in good condition. He remained here from the 3rd of February till the 20th of March, distrusted and treated as a spy. One of the slave-traders at Gondokoro was a Copt, the father of the American Consul at Khartum, and these brigands arrived at Gondokoro with the stars and stripes flying at their mast-head. There are Consuls at Khartum for France, Austria, and America, and British interests are cared for in and about these parts by Mr. Petherick. Austria has no end to gain by means of her mission, except a religious one, and its existence is greatly to her credit. But her efforts have been altogether without results, except in the martyrdom, by disease, of fifteen or sixteen noble and devoted priests.

When Baker met with Speke and Grant at Gondokoro, the happy greetings over, Speke told all he had done, and all he had been compelled to leave undone. He had found a noble river, which he believed to be the Great White Nile itself, issuing from the north end of the Victoria N'Yanza, pouring over the Ripon Falls, which he had explored for fifty miles to the north-west; that he knew this river again when he

came upon it sixty or more miles lower down; that he had traced it past Kamrasi's capital at M'rooli for fifty miles, as far as the Karuma Falls, but had been obliged to leave it there, on account of a war by the tribes against Kamrasi; he knew that after this the Nile went into the Luta N'Zigé (Dead Locust Lake), and immediately emerged. The verification of the river from the Karuma Falls to the "Little Lake," and the examination of that lake, was what remained to be accomplished by Baker. He has accomplished his task, and the "Little Luta N'Zigé" is the "Little" no more. Undoubtedly it is one of the largest bodies of fresh water in the world, and it is not improbably the largest.

Gondokoro is so corrupted and debased by the slave-trade that Mr. Baker describes it as a "hell upon earth." When he was about to leave it on his journey, he found that there were there two slave ivory parties, who were going south—the one of them was headed by Mahommed, commander-in-chief of Debono, the man who had first brought back Speke from Faloro; the other by Ibrahim, commander-in-chief of Koorshid Aga. These men, of whom and of whose subordinates we have thus spoken, were both extensive merchants and slave-traders. These parties Mr. Baker had a desire to accompany; but they were jealous of each other, and for a time were in bitter contention. But from information which he had received, Mahommed and his party marched off to engage in a war which was in progress, and thus Ibrahim and his party were left to proceed alone. But they were strongly averse to Baker's expedition, from the fear that he might spy

out and report the wickedness of their proceedings. They accordingly threatened to fire on him and his men if he dared to follow them. The circumstances were desperate and discouraging; but by threats and persuasions, the traveller prevailed on seventeen of the men whom he had previously enlisted at great expense, to proceed with him. They were the worst of the lot, and he was perfectly aware that they intended to murder and desert him; but he was prepared, as he thought, for the emergency. When, therefore, Ibrahim, the Arab-Turk, started on his raid, Mr. Baker started also, with the design of outmarching him, arriving first at the village of Ellyria, and buying the good-will of the natives by kindness and presents before Ibrahim should have time to poison the minds of the people against him and render further progress through the mountain passes impossible with a party so small as his, in the face of a suspicious community. The scheme was good enough, but it failed. Thieves generally travel light. Ibrahim had but little to carry. He meant to steal cattle from one tribe and exchange them for ivory and slaves with another. Mr. Baker intended to pay his way like an English gentleman, and therefore, while he was toiling on with his goods and heavy-laden camels, the thief won the race, and was first at Ellyria.

Mr. and Mrs. Baker, in advance of their party, had dismounted from their horses, and were talking together under a tree, close to the village, when they heard the approach of a party which they supposed to be their own; but it was that of the Turks, who defiled past them without salaaming, and with an expression of contempt upon their countenances. The last man of the long

cavalcade was Ibrahim himself. Baker sat there, looking at that beautiful cruel Arab-Turk face, with the wicked dark eyes, which would not catch his own. The opportunity was being quickly lost. Mrs. Baker urged her husband to speak, but he would not, and she spoke herself; he was already almost beyond earshot, when she called Ibrahim by name. The ice was broken; and a louder challenge from Mr. Baker brought the man to their side. They were friends. The lady's voice had brought these two antagonistic spirits into amicable intercourse, and so had saved the expedition. Not that there was much show of affection at first. Baker told Ibrahim that if anything happened to him (Baker), he (Ibrahim) was sure to be hung, and Mrs. Baker followed in a milder strain. They concluded a truce, Baker promising ivory and Ibrahim pledging friendship, but warning the Englishman not to come near his men for the present. From this moment Ibrahim was at Mr. Baker's call. The influence of the stronger mind over the weaker was gradual in its growth, but that growth was sure and steady. In the end it was almost absolute.

Another great difficulty soon occurred. Ibrahim had a little girl with him, and Mrs. Baker had so won upon him by her kindness to his child, that he confided to the travellers the information that their men intended to desert them when they came to Latomé. Accordingly, when they reached that village, they found that their men were already mixed with those of Mahommed, who was there. Baker therefore determined that he should not remain, but would start next day with Ibrahim. It was a riotous, anxious night. At half-past five in the

morning Ibrahim's party beat drum and prepared to start, and Mr. Baker gave orders to rise and follow: but not a man moved; on repeating the order, a few rose and rested on their guns. The arch-rebel, Bellaāl, was standing near Mr. Baker, leaning on his gun, and eyeing him with the most determined insolence. Baker pretended not to notice him, and gave the order the third time. The man marched straight up to him, and, striking his gun on the ground, declared that "not a man should move," and refused to load the camels. For reply, Mr. Baker struck him a blow on the jaw, which sent the miscreant's gun flying into the air, while the offender himself staggered and fell insensible. Rushing in, single-handed, among the others, he seized some of them by the throat, and brought them one by one to the camels. The Vakeel, head-man of the party, who had thought it as well to be accidentally absent, now appeared, and things were righted once more.

The country along which they now passed was most beautiful. Jungles and trees alternated with plains, and mountains rose all around them to the height of from 3,000 to 4,000 feet. Their own party having been brought into subjection, the two travellers by themselves hastened to overtake Ibrahim. As they approached a village, one of the native porters in Ibrahim's caravan threw down his load and ran. He would certainly have been shot if Baker had not at once rode after him and kept between the guns and the runaway, thus running the risk of the latter's turning upon him and killing him with his spear. But the poor fellow threw away his spear, while he quickened his speed. At length Baker closed upon him and made signs for him to

catch his horse's mane, which in his terror he did, and returned to the party. Baker claimed him as his property, that he might protect him, and would not allow the Turks either to shoot him or flog him, and, going to Ibrahim, procured his pardon, thus gaining the admiration of the Turks for his gallantry, and the love of the natives for his humanity. When his own party came up, he found that three men, including Bel-laäl, had deserted and joined Mahommed. "Inshallah," he exclaimed, "the vultures shall pick their bones!" The words produced a great effect at the time, on those who heard them; and a still deeper one when they were afterwards terribly fulfilled.

Their next stoppage was at Tarrangollé, the chief town of Latooka. The people were the finest he had seen in the neighbourhood of the White Nile. They are nearly six feet high, with fine foreheads, good features, and handsome bodies. In manners, they are frank, naïve, good-humoured, and polite; and are thus in utter contrast with the tribes which surround them. They seem to be of a Galla or Abyssinian-Asiatic origin. Their head-dress is very remarkable—their coiffure taking from eight to ten years to bring it to perfection. The hair is at first "felted" with fine twine; as the fresh hair grows through this, the twine process is repeated, until at last a compact substance is formed, an inch and a half thick, trained into the form of a helmet, with a frontlet and crest of copper. Of course, they never disturb this, and it lasts them their lifetime. They ornament it with beads, cowries, ostrich feathers, and other decorations, but have not a particle of clothing of any kind upon their bodies.

Tarrangollé (120 miles N.E. of Debono's station at Faloro, where Speke met Mahommed) contains about 3,000 houses. It is strongly fortified by palisades, with low entrances at intervals, these being closed at night with thorn bushes. The main street is broad, but all the others are so narrow as to admit only one cow at a time. These narrow lanes lead to the kraals in various parts of the town in which the cattle, their only wealth, are housed; and, in consequence of the narrowness of the approaches, they are easily defended, a matter of moment in a country where cattle-stealing is prevalent. The houses for the people are of conical shape, and, as is almost universally the case in Africa, are without windows. On approaching every town since Latomé, it had been observed that, near it, was invariably a vast heap of human remains, mixed with fragments of pottery. These have their origin in the peculiar funeral rites of the people. When a man dies a natural death, he is buried close to his own door, and there are funeral dances in his honour for several weeks; at the end of that time they dig him up, and, having cleaned the bones, put them in an earthen jar and carry them out of the town—and there they remain.

At this town Baker pitched his tent, and remained for some time. The traveller won the confidence of the king by his presents, and his majesty was extremely friendly. The men in this district have just as many wives as they can keep, and there is no other restriction. But their domestic affections are weak. They will not fight for their wives and children, but will for their cattle. An illustration of this fact was given not long after the arrival of the party. Ibrahim and his men

had reconnoitred a village in the hills, with a view to attacking it, and seizing its inhabitants for slaves; but they found it too strong for them. It was reported in a few days that the party of Mahommed had attacked it and utterly destroyed it. He had sent against it one hundred and ten armed men and three hundred natives, and they had burnt it and carried off a great number of slaves. They were in safe retreat when a native promised to guide them to the cattle kraals, and they returned. But now that their beasts were in danger, the Latookas, who had allowed their wives and children to be led away to slavery, turned upon the aggressors, and with one fierce charge routed them, and drove them down the glen. Behind every rock there was an armed man, stones were showered on the attacking party, retreat became flight, until, mistaking their way, they came to a precipice five hundred feet high, over which they were driven by the Latookas to their utter destruction. Mahommed himself had not been with the party; and Bellaāl, the deserter from Mr. Baker, had, luckily for him, not yet recovered from the effects of his former master's blow, and so had remained in camp; but several of the other fugitives had perished with their new comrades. "Where," demanded Baker, "are the men who deserted from me?" In reply there were brought to him two of his own guns, stained with blood, which had been picked up on the scene of the fight. Observing the numbers on the guns, he repeated aloud the names of the dead men who had carried them, and added, "All dead! Food for vultures!" His influence after this was almost unbounded. The poor superstitious men believed that he had caused the disaster, and when he

was casually going through the camp would quietly say, "My God-master," to which he would reply, "There is a God."

But while Baker was gaining influence among the Turks, both of his own party and that of Ibrahim, the whole body of Turks had completely lost prestige among the Latookas in consequence of the defeat of Mahommed. This was to be regretted, inasmuch as it had become necessary for Ibrahim to return to Gondokoro with a very large detachment, for the purpose of obtaining ammunition. There were but thirty-five men of his party left behind. These were cantoned among the natives, being entirely at their mercy, and yet they treated their hosts with stupid brutality. It was not possible that such a state of things could continue. Baker saw this very plainly, and his suspicions that an attack was meditated were soon confirmed by the removal from the town of all the women and children. He sent at once for Commoro, the more influential of the two chiefs of the Latookas, and desired to be informed of his intentions. The chief described very fairly the state of exasperation into which his people had been worked, and stated the great difficulty there would be in preventing an attack, in which case Baker's innocent party would be confounded with Ibrahim's ruffians. At nine o'clock, the deadly stillness of the tropical night was broken by three loud booms from the great war-drum of the Latookas, and the call to war was answered from every point of the compass. The country was aroused. But the Latookas had to deal with a vigilant foe. The first sounds of the African drum had scarcely died away, ere they were

answered by a furious and defiant rattle from that of the Turks. In less than five minutes the two parties had amalgamated under the leadership of Mr. Baker, while Mrs. Baker, to whose share fell the ordering of the magazine, had her hundreds of rounds of cartridges laid in order, and her boxes of percussion-caps open. Mr. Baker's quarters were in the very stronghold which the natives had constructed for the defence of the town, and therefore he was not by any means anxious as to the result. But the natives, finding the parties prepared, did not attack, and, after three hours of drumming and counter-drumming, Commoro appeared, and all ended without bloodshed,—Mr. Baker threatening to burn the place over the people's heads if they beat their note of war again.

Quiet having been thus established, Baker by and by moved out of the town and entrenched himself on the plains. As his detention here was likely to be for some time, he made preparations for relieving its wearisomeness by the help of a garden. He was here many months, and spent his time in observing the manners of the people, and in writing down his opinions about them, those opinions being very unfavourable. A change came to him on the 2nd of May, 1863, at which date he started on a visit to a friendly tribe at a place called Obbo, the people of which had sent him presents and encouraged intercourse.

The journey was south-west. Crossing the valley of Latooka, the party arrived at the first ridge; and having succeeded in getting across all their donkeys except one, they forded the River Kanieti, and, after

sleeping out in a soaking rain, began the main ascent of the mountains, which they found to 'be extremely difficult. At the summit, they found themselves on a plateau about four thousand feet above the level of the sea, and there they found the highland town of Obbo. The country was very beautiful. Bold granite peaks, five thousand feet in height, towered on all sides above the wooded valleys, which were narrowed by the advancing spurs of the mountains, each of which had its village crowning its summit, one thousand eight hundred feet above the heads of the travellers. The pure air was delicious; and there was a profusion of beautiful and sweet-scented flowers all around. Wild plums and custard apples were ready to be gathered and eaten; and grape-vines, with the fruit not yet ripe, festooned the trees. The flow of the streams was to the north-west, and directly into the Nile, which was about thirty miles distant.

The people are different in language and appearance from those of Latooka. They dress their hair in the form of a beaver's tail, and not in the helmet form of the others. Their noses are higher, and they wear some small amount of clothing, although even with them the covering is very scanty. They are courteous in their manners, and never ask for presents. They are ruled by a sorcerer, who is a most peculiar old man, and from whom the travellers obtained much information about the country. He has a different seraglio at every village, in order that his wives should not quarrel, and boasts of one hundred and sixteen children living. Learning that to the south there was a great river which for many months in the year could not be crossed,

Mr. Baker resolved to visit it, and left his wife with eight men at Obbo, he himself starting south with three.

Proceeding through a country of great beauty, parallel with the Madi Mountains, whose summits are eight thousand feet, he particularly observed the beauty of the orchis, and the immense number of elephants, in an attack by one of which he lost his horse, and nearly lost his life. He soon reached a fine perennial stream, the Atabbi, a tributary of the Asua, the river which he had come to see. This was so full that his horse had to swim a part of it. He here saw a herd of two hundred elephants, and killed a hartebeest. He arrived the next day at the village of Shoggo, thirty-five miles from Obbo, and the people received him kindly. The chief confirmed the accounts which had formerly been given him respecting the Asua—it was a roaring torrent which it was impossible to cross till the rainy season was over. He therefore returned to Obbo, satisfied with the exploration which he had made, and resolving on the exercise of patience in connection with future and further travel in the same direction. He found that Mrs. Baker had been well cared for by the old sorcerer, and having rewarded him, and left in his charge two hundred weight of ammunition, he retraced his steps to his dépôt at Latooka, to await there the cessation of the rains, which, where he had been, had been excessive. But on his arrival he found that there had been little or no rain. As yet, the greater part of it had fallen among the mountains where he had been rambling, and where, previous to his excursion, he had seen the play of the thunderstorms every day.

After their return to Latooka, Mrs. Baker was attacked with gastric fever; he himself was prostrated with ague; and small-pox was prevalent among the slave-hunting Turks. But, keeping the parties separate, he managed to prevent his own men from catching the infection. One of his best horses died; and we may remark here that he had lost every beast of burden he had—horse, donkey, or camel—long before his object was accomplished.

He was constantly endeavouring, at this time, to form definite conceptions of the great water of which he was in search. The Bari interpreter had told him of a place—Magungo—which was on a great river, and he had concluded that that must be the Asua, the river to the southward which he was waiting to cross. But now in talking with Wani, another interpreter, he found him using the word “bahr” (river or sea) instead of “birké” (lake). Magungo, then, was situated on a lake so large that no one knew its limits. Two days east and two days west from Magungo no land is visible, while to the south its direction is utterly unknown. Large vessels on which white men have been seen, arrive at Magungo, bringing cowrie shells. From this information it was evident that the “Little Lake” of Speke was a much more important lake than had yet been conceived. Magungo must therefore be found and visited, through the country of Kamrasi, Speke’s acquaintance.

If his men had not behaved badly, he would have been able to push forward before the rainy season began; but he was hopelessly detained at Tarrangollé, and, moreover, the country was becoming hostile to

their presence. The traders are so lordly and brutal towards the natives, that the deepest hatred of them is generated in the minds of the people; and yet, in their mistake and weakness, they do not think of combining to drive out the common enemy. They rather help him in his attacks on individual tribes, in order that they themselves may be safer from the harm which such tribes might inflict upon them some future day. Finding, from the prevalent feeling of the native community, that they could no longer remain at Tarangollé, Ibrahim and his party determined on moving to Obbo. This was a great annoyance to Baker; but hesitation was impossible, and delay equally so. An attack was expected from the exasperated natives daily, and it was impossible to get on in any way without the companionship of the traders. But the rainy season was at its height, and Mrs. Baker was very ill and unfit to move. A palanquin was therefore contrived for her, into which she was assisted, and they departed. His carrying powers were now reduced to fourteen donkeys and one horse; the donkeys being all in a very bad state, with sores on their backs which the birds kept continually raw. He had to hire forty porters. They went round the mountain on this occasion, and after six days' miserable march in pouring rain, with fearful thunderstorms, they reached Obbo, and found their old friend Katchiba—the sorcerer-chief—"the best man," says Baker, "I ever met in Africa."

He remained for the next few months at Obbo, and his position was not enviable. The Turks had utterly ruined the country, exactly in his line of march, and this he knew would make it difficult for him in regard

to the feeling of the population. His last horse died, and one by one all his asses, so that he was left without one single beast of burden. To crown all, he and his wife were both prostrated with fever, and so ill that neither could rise to assist the other. Rats overran the wretched tent in which they lay, and there, while thousands of white ants crawled over their bodies, they knew that all their people, with the exception of a noble boy named Saat and three men who were faithful, heartily wished them dead and out of the way. What it is to be in such a condition in a savage country, it is not easy to imagine. But, although there was a mixture of emotions, while these were their circumstances, there seems to have been on the part of the travellers no relenting or desire to abandon their enterprise. The old chief came to see them, and did what he could for them professionally. Sorcerer as he was, he did an enchantment for them, and no doubt took to himself and it the credit which belonged to quinine. He complained to them, in doleful terms, of the ruin which the White Nile traders were working in the country.

During this season of detention at Obbo, Baker obtained further information from a native woman, about Magungo. Kamrasi, in whose country the lake is, had sent her, two years before, as a spy among the traders. She was instructed to tempt them to the country if their appearance was favourable; but to return with a report if they seemed to be dangerous. She arrived at Debono's station, Faloro, and was there immediately captured and sold as a slave, and was again sold to the man who owned her at present. Magungo, she said,

was only four days' hard walking from Faloro, and was half-way between that place and Kamrasi's capital. The lake she described as a white sheet, as far as the eye could reach, and declared that "if you put a water-jar on the shore, the water would run up, break it, and carry it away." By such terms she meant to convey the idea that there were high waves. Baker laid his plans, in accordance with this information, which agreed with his previous knowledge and confirmed it. He had been already within ten days' march of the lake when at Shoggo, in May; but it would not be possible to march straight for it, inasmuch as the country through which he would have to pass was in possession of Debono's people, and the customs of the White Nile prevented Ibrahim from entering it, while to go by himself was impossible. He therefore meant to persuade Ibrahim to go with him to Kamrasi's country, Unyoro, and there begin a fair and honest traffic for ivory with the king. If he could bring Kamrasi and Ibrahim together, Koorshid, Ibrahim's master, would, according to the White Nile usages, become sole trader to that part of the country. Was the lake a source of the Nile, having a navigable outlet? If so, it was in Kamrasi's dominions; and he could have ivory carried to any depôt on the lake side which might be agreed on, and transported down the Nile as far as the river proved navigable, and then taken to Gondokoro, not more than ninety miles. Again, Unyoro was on the "clothing boundary." From the Shillook country, in lat. 10°, to Obbo, lat. 4°, none of the natives wear any clothing; but from Unyoro down to Zanzibar they are all clothed. Here a most capital business might be

done by taking up ivory, and, by means of coasting craft on the lake, introducing Manchester goods into the very heart of Africa. The difficulty would be to get a sufficient number of armed men to accompany the traders without the inducements of slave-hunting and cattle-stealing.

Mr. and Mrs. Baker continued for months to drag on a miserable existence at Obbo. They were both worn by fever, their quinine was exhausted, and every beast of burden dead; but their old friend Katchiba remained true to them, and Baker's influence with the Turks, having steadily grown during the nine months he had been with them, was now paramount. He had been everything to them, their surgeon and physician, had lent them nearly everything they had asked for, had mended their guns, and quietly helped their helplessness, till they exclaimed, "What shall we do when the Sowar (traveller) leaves the country?" Ibrahim himself was ready to assist him in every way. Baker pointed out to him that his expedition had been unsuccessful in a large measure up to this time, and that he would obtain little credit from his master, Koorshid, when he returned to Gondokoro, if he had no more than the pitiful lot of ivory which he had already got. He guaranteed him one hundred cantars (ten thousand lbs.) of ivory, if he would push on with him at all hazards, and obtain native porters for him at Shooa, and would consider Unyoro as his (Mr. Baker's) country, and refrain from outrages on the natives. Ibrahim was amenable to reason, and yielded, notwithstanding the unwillingness of his men. But all this was gained only by degrees. The main points,

however, were settled, and they started on the 5th of January, 1864. The greater part of the goods of the travellers was left behind, in dépôt, and Ibrahim left forty-five men. Baker was still suffering from fever, and took his last dose of precious quinine before beginning his journey.

They obtained some bullocks to supply the places of the animals which they had lost, neither of the travellers being fit for much fatigue. Baker's soon bolted into the bush, and was never more seen, and he was compelled to try walking. Mrs. Baker's kicked and threw her, and hurt her severely. Ibrahim, always polite and obliging, gave her another, and Mr. Baker bought a new one, after having struggled on in a walk of six-and-twenty miles. They passed Attabi, and were now in a new country. In three days they were on the banks of the Asua, the river whose state of flood had delayed them so long. It was now low, and they crossed it without difficulty. The Turks, aware that they were not yet in the country in respect to which they had promised to abstain from outrage, made a raid on a Madi village, and brought back a few hundred head of cattle, and some slaves, having lost their standard-bearer. They had now reached Shooa, and, by the customs of the traders, that belonged to Debono; but Ibrahim, in disregard of these, appropriated it, and made it a dépôt. Kamrasi was known here, and the Obbo porters absconded as soon as they discovered that the party was going to his country. There had been war in Kamrasi's country, and there were other discouragements, but they resolved to press on. They left Shooa on the 10th of January.

The landscape was very beautiful. Coming to the village of Fatiko, they found it surrounded with lofty and bold granite cliffs, on the summits of which the natives "were perched like ravens." They here, for the first time since leaving Gondokoro, crossed the track of Speke, who came straight from Karuma. This is the Koki in Gani of Speke. The perching of the natives on the rocks seems to have struck them both. "Knots of naked men," says Speke, "perched like monkeys on the rocks, awaiting our approach."

The natives were very friendly, but so troublesome in their ceremonies of introduction and intercourse, that the travellers pursued their journey, and, descending the hill, were at once in a region of prairies and swamps. Crossing the Un-y-ame, they marched two days through the long grass, and at length set it on fire before a north wind, and kept in the tracks of the fire. Mr. Baker suspected that their guide was deceiving them, and leading them too far to the west, toward the island of Rionga, and it was so. The march became extremely fatiguing, on account of the swamps; but on the fourth day they entered a magnificent forest, and, gaining an elevation in it, saw a cloud of fog hanging over a distant valley, and this betokened the presence of the noble stream which joins the two lakes.

The river was reached next day at a point about one hundred and fifty miles distant from the Victoria Lake of Speke, and sixty from the Luta N'Zigé Lake, but Mr. Baker was not aware of the fact. The height of the river above the sea was ascertained to be three thousand eight hundred and six feet. They were in

Rionga's country after all ; and one of the first persons they saw was Rionga's brother. The natives would have nothing to do with them, and told them they might go to Kamrasi if they chose. They accordingly headed up the river towards the Karuma Falls of Speke, intending there to cross to the south side. The distance was about fifteen miles. They had a picturesque march through an open forest, with the river, about one hundred and fifty feet wide, near by, spouting and foaming in many cascades, broken at certain parts with rocky islands, on which were villages and plantain groves. They reached the falls at the village of Atada, above the ferry. Kamrasi's people approached in a canoe, through the roar of the falls, and were told that Speke's brother had arrived, bringing presents to Kamrasi. After some little hesitation, he was requested to show himself. Baker therefore dressed himself as he knew Speke did, and stood, a solitary grey figure, on the summit of a lofty and perpendicular pinnacle of rock, opposite the crowd of people who swarmed thickly upon the other side of the river. When joined by the interpreter, he explained that his wife, an English lady, had come also, to thank Kamrasi for his kind treatment of Speke and Grant. A canoe was now sent across, and Mr. and Mrs. Baker went in it alone. The likeness between Baker and Speke was sufficiently great to confirm his claim. The people welcomed him in a frantic and fantastic dance, pretending to attack and kill him, thrusting their lances close to his face, and so giving vent to the exuberance of their joy. He gave each of the principal men a bead necklace, and requested that there should be no delay in his

presentation to Kamrasi, as Speke had had to wait for fifteen days. They at once told him of a villainous raid, of which he knew, which Debono's people had made with the assistance of Rionga, and intimated that no stranger was to be ferried over, on pain of death to those who sanctioned and performed the service. He was further informed that on the appearance of the party, a message had been sent to M'rooli to Kamrasi, which was three days' march, and that until an answer was returned, nothing could be done. All efforts to move these men were unavailing. Mr. Baker showed some magnificent presents, and threatened to depart, the wretched headman assuring him that Kamrasi would cut his (the headman's) throat if Mr. Baker took his presents away, and would probably do the same thing if he ferried him over. He begged him to stay where he was, which was impossible, there being nothing to eat, and five days of desert behind him and his party. At last Mr. and Mrs. Baker, with only Ibrahim (who went disguised as their servant), and two others, were ferried over with all the presents. But it was many days before Kamrasi could be induced to act. He was sore by means of the recollection of the atrocities of Debono's desperadoes, and unwilling to have intercourse with strangers. At the end, cupidity prevailed, and the whole party were ferried across. This delay was all the more vexatious, as it was now the 30th of January; the rainy season would begin next month in the high lands of Obbo, and if the Asua should flood, they were hopelessly cut off from Gondokoro.

The people here were superior to the naked savages

of Latooka and Obbo. They were modest and well clothed; their pottery was of a higher order; and they were good blacksmiths. Kamrasi, the king, is a prying, cowardly, avaricious savage, and he treated Baker just as he treated Speke and Grant. His policy with both parties was to procrastinate, and keep them waiting till he had got out of them everything which he fancied or supposed to be worth having. He is a man who is utterly false in all he does. On this occasion it was his odd fancy to make his brother personate him. Mr. Baker had many fierce interviews with the king, as he supposed, but he never saw the real man at all, until the last terrible end, when hope of more spoil was vain, and Baker had also on his side ceased to expect that he should be able to depart with his life. This imitation-Kamrasi had made demand after demand on the party, till he made one of so rascally a character—namely, that the traveller should leave his wife with him—that immediately after he had made it, he found Baker within three feet of him, with his revolver against his heart, and his finger twitching at the trigger. Seeing that he was within two seconds of death, he gave the route which permitted them to depart.

After leaving M'rooli, the party struck along the Kafoor River, and crossed the head of the swamp which had prevented them from striking south-west, and caused them to go more southerly. Six hundred yelling natives accompanied them as an escort, and for the first day at least, as they afterwards found, Kamrasi himself was in the crowd, that he might see without being seen. Mr. and Mrs. Baker were still suffering

from fever and its effects; they had had great difficulty in finding porters, and the prospect before them was most depressing and discouraging. Matters were very bad, but they were soon to become worse. On the fourth day they came to the River Kafoor, which, bending south, they were obliged to cross. This could be done only in a very curious way. The whole stream was matted over with a carpet of floating weeds, so strong and so thick, that it was sufficient to bear the weight of a man if he ran quickly. The width was about thirty yards. Baker started, begging his wife to follow him rapidly, keeping exactly in his footsteps. When he was half-way across, he turned to see why she was not with him, and, to his horror, saw her standing in one place, and sinking through the weeds, her face distorted and purple, and almost at the moment of his catching sight of her, she fell headlong down with a *coup de soleil*. In the desperation of the moment, he and several of his men seized her, and dragged her across, sinking in the weeds up to their waists, and just keeping her head above water. She lay perfectly insensible, as though dead, with clenched hands and set teeth, all efforts at restoring animation being for a time utterly useless. When at length these had succeeded, she was gently borne forward like a corpse—the rattle was in her throat, and the end seemed to be very near. Three days of insensibility were followed by seven more of brain fever and delirium. Preparations were made for the worst, which it was believed had actually come; but the spark of life was not fully extinguished, and it began to brighten, and by and by burnt more steadily. It was now possible to move,

and at the close of the sixteenth day from M'rooli they were at the village of Parkani, one hundred miles on a line from M'rooli; and they began to hope once more that the object of these two years' weary wanderings was close at hand.

Let the reader try to realise the position of these explorers. They possessed wealth, talent, and many friends. Yet here they were, in the midst of savages, under the equator, enduring all descriptions of hardships, simply that they might solve a great geographical problem. Sick nearly to death, with no medicine, their road homeward still open, the dreadful Asua threatening to flood behind them, and detain them for another year in that pestilential country, such detention meaning death, they yet resolved on prosecuting their purpose. For his wife's sake, Mr. Baker would have turned and given up his darling project; but even in the sharpest spasms of the ague-fit, or in seasons of the deepest languor and depression, she invariably urged him to proceed. They did proceed, and they obtained their reward.

On the day before they arrived at Parkani, Baker had observed, at a great distance to the north-west of their course, a range of very lofty mountains. He fancied that the lake must lie on the other side of this range, but now he was informed that these mountains were the west boundary of the N'Zigé, and that if he started early he might reach it by noon. Accordingly on the 14th of March, 1864, starting early, he, the first European who had ever seen it, looked on this magnificent body of water. He says: "Long before I reached this spot, I had arranged to give three cheers

with all our men in English style, in honour of the discovery; but now that I looked down upon the great inland sea, lying nestled in the very heart of Africa, and thought how vainly mankind had sought these sources throughout so many ages, and reflected that I had been the humble instrument permitted to unravel this portion of the great mystery, when so many greater than I had failed, I felt too serious to vent my feelings in vain cheers for victory, and I sincerely thanked God for having guided and supported us through all dangers to the good end. As I looked down upon those welcome waters, upon that vast reservoir which nourished Egypt, and brought fertility where all was wilderness, upon that great source so long hidden from mankind; that source of bounty and blessings to millions of human beings; and as one of the greatest objects in nature, I determined to honour it with a great name. As an imperishable memorial of one loved and mourned by our gracious Queen, and deplored by every Englishman, I called this great lake 'The Albert N'Yanza.' 'The Victoria and the Albert Lakes are the two sources of the Nile.' He subsequently procured the means, and gave his men a feast in honour of the discovery, and in gratitude for his wife's recovery. Opposite to him, the lake was about sixty miles broad, but to the south and south-west lay a boundless horizon like the ocean. Immediately on the other side rose a grand range of mountains, some of them seven thousand feet high, and down two streams in their rifts there streamed great waterfalls, visible even at that vast distance, to add their contributions to the fresh-water ocean. This, then, was the

Luta N'Zigé, the lake of the dead locusts, the reservoir of the Nile. Probably more than once had relief come from these waters from the great locust plague, and hence the name, the likely origin of which reminds us of words written more than two thousand years ago: "And the Lord sent a strong wind, and drove the locusts into the Red Sea."

Baker, on the occasion of his first sighting the water, stood on a point 1500 feet above it. In all likelihood, therefore, he under-estimated the breadth of the lake. Even in our own hazy climate, the Isle of Man, whose highest point, Snaefell, is only 2,004 feet, is plainly visible for nearly the whole of its length from the coast of Carnarvonshire, which is seventy miles. Etna, 11,000 feet, is also visible from Malta, a distance of 120 miles. The estimate of Mr. Baker was, moreover, confirmed by native testimony: the natives told him that it was four days' hard rowing to the other side, and that many canoes had been lost in attempting the passage.

Mrs. Baker, utterly worn out with sickness, was assisted with difficulty to reach this first point of discovery. The ascent was too steep for cattle, but leaning on her husband's shoulder she accomplished it, and they both descended to the shore. Wild waves were sweeping over the surface of the water, and bursting at their feet upon the white shingly beach. In his enthusiasm, Baker dashed in headlong, and drank deep of the pure fresh element which in so vast a body was now actually before their eyes. The scene is one of thrilling interest: a great expanse of water, unseen before by any member of our race, bounded in part by dim blue mountains, in part by the sky which met the

horizon, wild plunging waves, and in the foreground two solitary figures on the shore—the one that of a young and weary woman, the other that of a noble man possessed and commanded by a great purpose, which he had now in great part realised.

Close by was the fishing village of Vacovia, round whose huts stood beautifully made harpoons, hooks, and lines used for taking not only the enormous fish of 200 lbs. weight or more which abound in the lake, but also the hippopotamus and the crocodile, which are very numerous. The traveller was delayed here eight days for want of the boats which had been ordered for him by Kamrasi. The situation was very unhealthy, but he was able to explore a little, and obtained much information about the lake from the headman of the village. The lake is known to extend as far south as Utumbi, to a position exactly the same as the Lake Rusisi of Speke. This is in the country of Karagwe, and the King Rumanika was in the habit of sending ivory hunting parties to this point, which is close to Mount M'Fumbiro. This gives the lake a length of about 300 miles in a south-western direction. It then turns to the west, and its extent in that direction is unknown. It appears from this that in length it is at least the second or third body of fresh water in the world, if a better knowledge of it do not, indeed, prove it to be the first. It is remarkable that the necessity of the existence of some such reservoir was not asserted before. Such a body of water is absolutely required to force a stream such as the Nile to the sea, a distance of 2,500 miles, with scarcely a perennial affluent of any permanent importance, if we except the Blue Nile, which

is insignificant in the summer. At the north-east corner, at Magungo, the river which connects it with Speke's Victoria N'Yanza, and which passes Kamrasi's and the Karuma Falls, enters the lake. Thirty miles north the great Nile itself flows out of it towards the sea.

Preparations were now made for a fortnight's voyage on the lake. Two canoes were selected,—the one twenty-six and the other thirty-two feet, both made of single logs. A cabin was constructed in the smaller of these, and they started. The scenery was most beautiful. Sometimes the mountains to the west were quite invisible, and the canoes usually kept within a hundred yards of the shore. At one time the cliffs would recede, and leave a meadow more or less broad at their base; at another the rocks would go right down into deep water; and, again, a grand mass of gneiss and granite, 1100 feet high, would present itself, feathered with beautiful evergreens and giant euphorbias, with every runnel and rivulet in its clefts fringed with graceful wild date-trees. Hippopotami lazily floated about; and crocodiles, alarmed by the canoe, would rush quickly out of the bushes into the water. On one occasion he killed one of them with his rifle, and it sank in eight feet of water; but the water was so beautifully transparent that it could be seen plainly lying at the bottom bleeding. They once saw an elephant come down out of the forest to bathe. At another time, fourteen of those majestic beasts were seen disporting themselves in a sandy bay, throwing jets of water in all directions. On another occasion they passed a waterfall, 1,000 feet high, made by the river Kaügiri, which rises in the swamp which turned them out of their way on leaving M'rooli.

Such were the sights of their voyage, but, at the same time, it was not in all respects a pleasant one. They were both still poorly, and they were cramped together for the whole day in this narrow boat, under a low awning of bullock's hide. At night they camped on the shore. Besides, the weather was bad. At one o'clock every day a violent tornado lashed the lake into fury, and placed their craft in imminent danger. In the course of their sailing exploration, they were nearly lost by this means, having been caught by the gale four miles from land, and obliged to run before it, being nearly swamped at times by the heaviness of the swell. They managed to reach the shore, however, but their boat was overturned on the beach, and all the live stock was drowned; and it was with difficulty that they recovered their boat. After thirteen days, when they had rowed for ninety miles, the lake began to contract, and vast reed-beds extended from the shore to the distance of a mile, there being a floating vegetation similar to that of the bridge which they were crossing when Mrs. Baker was struck down. Preferring to find a gap in this false shore to the ordinary method of walking over it, he coasted the floating reeds for a mile, and came to a broad still channel, bounded with reeds on both sides. This was the embouchure of the Victoria Nile—the channel which connects the Albert with the Victoria N'Yanza. Our information respecting this river warrants our concluding that the length of its course is about 250 miles. It was seen for the first fifty miles of its course from the Ripon Falls to Nyamionjo, by Speke, in August 1862. The next sixty miles have not yet been verified. From twenty miles

above Kamrasi's to fifteen miles below the Karuma Falls, a distance of ninety miles, it is tolerably known by Speke and Baker. The next forty miles are a succession of cataracts. The last few miles, from the Murchison Falls to the Great New Lake, have been explored by Mr. Baker, so that of the supposed 250 miles of the course of the Victoria Nile, only about 50 require verifying. And the next great question in regard to the Albert N'Yanza will be—has it not other great affluents besides this one, and, if so, what and where are they? That many considerable affluents flow into the Albert Lake there is no doubt. The two waterfalls seen by telescope upon the western shore from the Blue Mountains must be most important streams, or they could not be distinguished at so great a distance as fifty or sixty miles, but the natives all declared that there were many streams, varying in size, which descended the mountains upon all sides into the general reservoir.

They found the channel of the Victoria Nile, still water, and about half a mile wide. The same river had been seen at Karuma, boiling and tearing along a rocky course, and now it entered the lake as still water! They had heard voices for some time on the other side of the rushes, and they now found a number of natives who had arrived to meet them with the chief of Magungo, and their own guide Rabonga, who had been sent in advance with the riding-oxen from Vacovia. The water was very shallow, and the natives rushed in and dragged the canoes over the mud to the land. They had been so entirely hidden on the lake on the other side of the reed bank, that they had not been able to see the eastern or Magungo shore, and they now

found themselves in a delightful spot under the shade of several enormous trees, on firm sandy and rocky ground, while the country rose in a rapid incline to the town of Magungo, about a mile distant, on an elevated ridge.

They found the riding-oxen in good order, and were invited to wait under a tree till the presents of the headman should be delivered. By and by a number of people arrived from the village, bringing a goat, fowls, eggs, sour milk, and fresh butter. The chief was delighted with a present of a quantity of beads; and they were led up the hill towards Magungo. The day was beautifully clear. The soil was sandy and poor; but the road was clean and hard; and, after the many days' boating, they enjoyed the walk, as well as the splendid view that lay before them when they arrived at Magungo, and looked back upon the lake. They were now 250 feet above the water-level. The general elevation of the country seemed to be about 500 feet, for five or six miles, after which it descended by undulations. The mountains on the Mallegga side, with the lake in the foreground, were the most prominent objects, and formed the western boundary. There appeared a gap in the range, a few miles to the north, and the lake continued to the west, but much contracted, while the mountain range on the northern side of the gap proceeded to the north-east. Due north and north-east the country was a dead flat, and as far as the eye could reach was an extent of bright green reeds marking the course of the Nile as it made its exit from the lake. The sheet of water at Magungo was about seventeen miles in width, and continued in a long strip

or tail to the north, until it was lost in the flat valley of green rushes. The natives said that canoes could navigate the Nile from the lake to the Madi country—there being no cataracts for a long distance, but that both the Madi and Koshi were hostile, and that the current in the river was so strong that, if the canoe should descend from the lake, it could not return without many rowers. They pointed out the country of Koshi on the west bank of the Nile, at its exit from the lake; and it included the mountains that bordered the river. The small country, M'Caroli, joined Mallegga, and continued to the west, towards the Makkarika. The men here positively refused to take Baker down the Nile to the Madi, as they said the people were their enemies, and would kill them on their return when he should not be with them.

The exit of the Nile from the lake was plain enough, at a distance of within eighteen miles of Magungo. The real wish of the traveller was to descend the Nile in canoes from its exit with his own men as boatmen, and thus in a short time to reach the cataracts in the Madi country; there to forsake the canoes and all his baggage, and to march direct to Gondokoro with only his guns and ammunition. He knew from native report that the Nile was navigable as far as the Madi country to about Miani's tree, which Speke had laid down by astronomical observation in lat. $3^{\circ} 34'$. This would be only seven days' march from Gondokoro, and by such a direct course he estimated that he should be sure to arrive in time for the boats to Khartum. But he had promised to Speke that he would explore most thoroughly the doubtful portion of the Victoria

Nile river, which he had been obliged to omit from Karuma Falls to the lake. He was himself confused at the dead-water junction; and, although he knew that the natives must be right, he was determined to sacrifice every other wish in order to fulfil his promise, and thus to settle the Nile question satisfactorily. That the Nile flowed out of the lake he had heard, and had confirmed the fact by actual inspection. From Magungo he looked upon the countries Koshi and Madi, through which it flowed, and these countries he must actually pass through and again meet the Nile before he could reach Gondokoro. Thus the only part to be at present verified was the River Somerset, or Victoria Nile, as between the lake and the Karuma Falls. The chief of Magungo and all the natives assured him that the broad channel of dead water at his feet was positively the brawling river which he had crossed below the Karuma Falls, but he could not understand how so fine a body of water as that had appeared could possibly enter the Albert Lake as dead water. The guide and natives laughed at his unbelief, and declared that it was dead water for a considerable distance from the junction with the lake, but that a great waterfall rushed down from a mountain, and that beyond that fall the river was merely a succession of cataracts throughout the entire distance of about six days' march to Karuma Falls.

Having resolved to explore the Victoria Nile as far as those falls, and the boats being ready, he took leave of the chief, leaving him an acceptable present of beads, and descended the hill to the river, thankful at having so far successfully terminated the expedition as to have

traced the lake to the important point of Magungo, which had been his clue to the discovery even so far away in time and place as the distant country of Latooka. They were both very weak and ill, he endeavouring to assist his wife, and she doing her best to assist him. Reaching the boats they started at once and made good progress till the evening. The river seemed to be entirely devoid of current, and had an average breadth of about five hundred yards. Before halting for the night, he had a severe attack of fever, and was carried ashore on a litter, perfectly unconscious, to a village in the neighbourhood of their landing-place. At daybreak, he was too weak to stand, and both he and his wife were carried down to the canoes. Many of the men were also suffering from fever, the malaria of the dense masses of floating vegetation being most poisonous. At about ten miles from Magungo the river rapidly narrowed to two hundred and fifty yards. The great flats of rush banks were left behind them, and they entered a channel between high ground on both sides, the hills being covered with forest. There was not even yet, however, any perceptible stream. The water was clear and very deep. They halted and slept on a mud-bank close to the shore. On waking next morning, the river was covered with a thick fog; and as, before arousing his men, he lay watching the fog as it was slowly being lifted from the water, he was struck by the fact that the little green water-plants, like floating cabbages (*Pistia stratiotes*, L.), were certainly moving, although very slowly, to the west. He immediately jumped up and examined them more carefully; there was no doubt about it; they were travelling

towards the Albert Lake. They were now about eighteen miles in a direct line from Magungo, and there was a current in the river, which, though slight, was perceptible. They had laid themselves down with their clothes on ; their toilette was therefore the more easily arranged, and they at once entered their canoe and gave orders to start.

As they proceeded, the river gradually narrowed to about one hundred and eighty yards; and when the paddles ceased working, they could distinctly hear the roar of water. The roar of the fall was extremely loud, and after hard pulling for a couple of hours, during which time the velocity of the stream increased, they arrived at a few deserted fishing-huts, at a point where the river made a slight turn. There was here a most extraordinary show of crocodiles: they lay like logs of timber close together, and upon one bank they counted twenty-seven of large size, and every basking-place was crowded in a similar manner. From the time that they had fairly entered the river, it had been confined by somewhat precipitous heights on either side, but at this point they were much higher and bolder. From the roar of the water there was reason to believe that the fall would be in sight if they turned the corner at the bend of the river; and he desired the boatmen to row as fast as they could. They objected to this at first, wishing to stop at the deserted village, and contending that, as this was to be the limit of their journey, further progress was impossible. But he explained that he merely wished to see the fall, and they rowed immediately up the stream, which was now strong against them. Upon rounding the corner, a magnificent sight

burst suddenly upon them. On either side the river were beautifully wooded cliffs rising abruptly to a height of about three hundred feet: rocks jutted out from the intensely green foliage; and rushing through a gap that cleft the rock exactly before them, the river contracted from a grand stream, and was pent up in a narrow gorge of scarcely fifty yards in width, roaring furiously through the rock-bound pass, till it plunged in one leap of about one hundred and twenty feet perpendicular into the abyss below. The fall of water was white as snow, and this had a fine effect in contrast with the dark cliffs which surrounded it, while the graceful palms and plantains of the tropics perfected the beauty of the view. This was the greatest waterfall of the Nile, and, in honour of the President of the Royal Geographical Society, Baker named it the Murchison Falls.

The boatmen were promised a present of beads to induce them to approach the fall as close as possible, and they succeeded in bringing the canoe to within about three hundred yards of the base, but the power of the current and the force of the whirlpools prevented their going nearer. A sandbank on their left was literally covered with crocodiles, which had no fear of the canoe till it came within twenty yards of them, and then they slowly crept into the water, all except one—an enormous fellow who lazily lagged behind, and who dropped dead immediately as a bullet struck him in the brain. The boatmen were alarmed at the unexpected report of the rifle, and sought shelter in the body of the canoe, not one of them using a paddle, and nothing would induce them to attend to the boat, especially as a second shot had been fired as a quietus, and they could

not tell how often the alarming noise might be repeated. They were therefore at the mercy of the powerful stream, and the canoe was whisked round by the eddy and carried against a thick bank of high reeds. They had scarcely touched it when a tremendous commotion took place in the rushes, and in an instant a great bull hippopotamus charged the canoe, and with a severe shock striking the bottom he lifted them half out of the water. The natives who were in the bottom of the boat positively yelled with terror, not knowing whether the shock might not in some way be connected with the dreaded report of the rifle.

A few kicks bestowed by Baker's angry men upon the recumbent boatmen restored them to the perpendicular, and the first thing necessary was to hunt for a lost paddle which was floating down the rapid current. The hippopotamus, proud of having disturbed them, raised his head to take a last view of his enemy, but sunk too rapidly to permit a shot. Crocodile heads of enormous size were to be seen in all directions, and it would have been good sport to these monsters if the bull hippo had been successful in his attempt to capsize the canoe. Baker prevailed upon the boatmen to keep the canoe steady while he made a sketch of the Murchison Falls, which being completed they drifted rapidly down to the landing-place at the deserted fishing-village, and bade adieu to the navigation of the lake and river of Central Africa.

Four men were now sent with the boatmen and the interpreter to the nearest village to ascertain whether the guide Rabonga had arrived with the riding-oxen, as the future travelling of the party was to be by land,

and the limit of their navigation must have been well known to him. After some hours the men returned with a message from the headman of the village to the effect that the oxen were there, but that the guide had remained at Magungo. The animals should be brought to them that evening, however, together with porters to convey the luggage.

They started next day, but not until the afternoon, having had to await the arrival of the headman, who was to escort them. The oxen had been bitten by the fly and looked wretched. Sooner or later they should lose the whole of them. The travellers themselves were quite a match in appearance to their animals. They continued their journey, being now above the Murchison Falls, the water of which they heard roaring beneath them. Having passed the night at a village which belonged to the headman who had accompanied them, they proceeded on a route parallel to the river, and continued for a day's march, keeping near to the Victoria Nile stream, crossing many ravines and torrents, till suddenly turning to their left they arrived at the bank from which they were to be transported to an island named Patooân, where a chief resided. Baker himself had been obliged to walk, his ox not being fit to carry him; his wife had been borne on a litter. It was already dark when they reached the river, and after much hallooing a canoe was brought from the island, which was not more than fifty yards from the mainland, and they were ferried across. Mrs. Baker was ill of a sudden attack of fever, and was carried, Baker knew not whither, by some of his men, while he himself, exhausted with the same fell disease, lay down on the wet ground

utterly exhausted. The men who had carried his wife to the village returned by and by with firebrands, and he managed to follow them back, with the aid of a long stick on which he rested with both hands. After a walk through a forest of high trees, for about a quarter of a mile, he arrived at the village, where he was shown a miserable hut, through the roof of which the stars were visible. In this lay his wife, very ill, and he fell down upon some straw. About an hour later, a violent thunderstorm broke over them, and their hut was perfectly flooded. Of course their night was a very wretched one.

The island of Patooān is about half a mile long by 150 yards wide, and is one of the many masses of rocks that choke the river between Karuma Falls and the great Murchison Cataract. The rock is entirely of grey granite, from the clefts of which grow beautiful forest trees, so thickly that the entire island is in shade. In the middle of this secluded spot there was a considerable village, thickly inhabited; the population of the mainland having fled from their dwellings, and taken refuge upon the numerous islands of the river, on account of the war which was raging between Rionga and Kamrasi. There is a succession of islands from the east of Patooān to within a march of Karuma Falls. These were at this time in the possession of Rionga, and a still more powerful chief and ally, Fowooka, who were the deadly enemies of Kamrasi.

The headman now informed them that it would be impossible to proceed along the bank of the river to Karuma, as that entire line of country was in possession of the enemy. This was an intimation, plainly enough, that the party could not procure porters. But the

exploration was completed, and it was by no means necessary to continue the journey from Patooān to Karuma. He had followed the Somerset or Victoria Nile, from its junction with the lake at Magungo to this point; it was here a beautiful river, precisely similar in character with that which distinguished it at the point at which he had left it at Karuma, and the party was now within thirty miles of that place, and about eighteen from the point opposite Rionga's island, where they had first reached the river on their arrival from the north. The direction of the stream was perfectly in accordance with the observations made at Karuma and at Magungo—running from east to west. The river was here about one hundred and fifty to two hundred yards wide, but much obstructed with rocks and islands; its current was at the rate of about four miles an hour, and the rapids and falls were so numerous that the roar of water had been uninterrupted throughout the whole march from Murchison Falls. The altitude of the river at Patooān was ascertained to be 3,195 feet; thus from that point to the level of the Albert Lake at Magungo, there was a fall of four hundred and seventy-five feet—this difference being on account of the dead state of the water near the lake, almost entirely furnished by the river between Patooān and the foot of Murchison Falls: the latter being at the lowest estimate one hundred and twenty feet, there were thus left three hundred and fifty-five feet to be accounted for between Patooān and the top of the falls. As the ledges of rock throughout the course of the river formed a series of steps, this was a natural difference in altitude which suggested the correctness of the observations.

At the level of the river below Karuma Falls he had measured the altitude at 3,996 feet above the sea-level. There was thus a fall from that point to Patoosān of 801 feet, and a total of 1,276 feet in the descent of the river from Karuma to the Albert N'Yanza. These measurements, being carefully taken, corroborated the opinion suggested by the natural appearance of the river, which was a mere succession of cataracts throughout its westerly course from Karuma. These observations were especially interesting from the fact that when he had met Speke at Gondokoro, that traveller was much perplexed concerning the extraordinary difference in his observation between the altitude of the river-level at Karuma Falls, lat. $2^{\circ} 15'$, and at Gebel Kookoo in the Madi country, lat. $3^{\circ} 34'$, the point at which he subsequently met the river. He *knew* that both rivers were the Nile—the one before it had joined the lake, and the other after its exit; but he had been told that the river was *navigable* from Gebel Kookoo, straight up to the junction of the lake: thus there could be no great difference in altitude between the lake and the Nile where he met it. But he found so enormous a difference in his observations between the river at Karuma and at Gebel Kookoo that he concluded there must be a fall in it between Karuma and the lake of at least 1,000 feet. By careful measurements Baker proved the closeness of Speke's reasoning and observation, by finding a fall of only 275 feet more than he had anticipated. From Karuma to the Albert Lake (although he had not visited it), Speke had marked upon his map, "river falls 1,000 feet," and by actual

measurement Baker proved it to be 1,275 feet. From M'rooli to Atada or Karuma Falls, there is a fall in the river of about one foot in the mile, and the stream is navigable. The latitude of the island of Patooān, by observation, was $2^{\circ} 16'$: they were thus, at that point, due west of Magungo, and east of Karuma Falls.

They were prisoners on the island of Patooān, inasmuch as they could not procure porters at any price to remove their effects. They had lost all their riding-oxen within a few days; they having succumbed to the flies, and the only animal alive was a little bull which had always carried the boy Saat, and it was already half dead. It was the 8th of April, and within a few days the boats upon which they depended for their return to civilisation would assuredly quit Gondokoro. He, accordingly, offered the natives all the beads he had (about fifty pounds) and the whole of his baggage if they would carry the party to Shōoa direct. They were in perfect despair: both of them were completely worn out with fatigue and fever, and certain death seemed to stare them in the face if they remained in so unhealthy a spot; and worse than death was the idea of their losing the boats, and being compelled to remain prisoners for another year in that dreadful land. Either one such result or the other must inevitably happen if they did not hurry, without delay, direct to Gondokoro. With their usual cunning, the natives at length offered to convey them to Shooa, provided that they were paid the beads in advance. The boats were prepared to ferry them across the river, but he fortunately discovered the treacherous design of these people to place them in the uninhabited wilder-

ness on the north side, and leave them there to die of hunger. They had conspired together to land the party, but to immediately return with the boats after having thus got rid of the incubus of their guests.

They were in a great dilemma; but they were resolved not to remain on the island, as they suspected that the boats might be taken away and that thus they should be kept prisoners. Baker therefore ordered his men to take the canoes and ferry the party to the mainland from which they had come. Upon hearing this order, the headman offered to carry them to a village and there await orders from Kamrasi as to whether they were to be forwarded to Shooa or not. They were therefore ferried across, and both of them, unable to walk, were carried by the natives for about three hours, at the end of which time they arrived at a deserted village, half of which was in ashes, it having been plundered and burnt by the enemy. They spent the night in an old hut in pouring rain. Fearing that the natives might desert them, he gave orders to his own men to disarm them, and retain their weapons as a security; but on the following morning not a native was to be seen—every man of them had absconded, without their spears and shields—there were neither inhabitants nor provisions in the place, and the whole country was a wilderness of rank grass which hemmed them in on all sides. He directed his men to search among the ruined villages for buried corn, and, after some hours, assisted by the woman from Obbo, Bacheeta, who being a native of the country was acquainted with the ways of the people, they discovered a hollow place, by sounding the earth with a stick, and,

upon digging, found a granary of the seed known as "tullaboon," which was a great prize, and which, although mouldy and bitter, would keep them from starving. They also discovered three varieties of plants, growing in profusion; which, when boiled, were a good substitute for spinach. Their dinner thus consisted daily of a mess of black porridge, that no English pig would have touched, and a large dish of spinach. Baker says, "'Better a dinner of herbs where love is,' &c., often occurred to me; but I am not sure that I was quite of that opinion after a fortnight's grazing upon spinach." They also, by and by, found a species of wild thyme, which made a tolerable substitute for tea. Exhausted by fever and the effects of the climate, and subsisting upon this wretched fare, the two travellers lay in their hut, unable to walk, for nearly two months. Their men made long excursions through the country to endeavour to purchase provisions, but in the two months they procured only two kids—the country was deserted on account of the war. Every day the boy Saat and the woman Bacheeta sallied out and conversed with the inhabitants of the different islands on the river, which was within two miles of them, and sometimes, but very rarely, they returned with a fowl, which event, when it did happen, caused great rejoicing.

Gondokoro was now out of the question; and, perfectly resigned to their fate, they were sure that they must be buried in Chopi. He, therefore, wrote instructions in his journal, in case of death, and instructed his headman to deliver his maps, observations, and papers to the English Consul at Khartum. This was

his only care, as he feared that, if he should die, all his labour might be lost. He had no fear for his wife, for she was quite as bad as he, and if one should die the other would certainly follow; and, indeed, they had agreed that it would be better so, than that, if he were gone, she should fall into the hands of Kamrasi. They had struggled to win, and they thanked God that they had won; and if death were to be the price, at all events they were at the goal, and should have *rest*,—there would be no more suffering, no fever, no long journey before them, which in their weak state was an infliction; “the only wish was to lay down the burthen.”

This village in which so melancholy a season was spent is in Kamrasi's country. After a time, the travellers came to understand that they had been deserted by the Patooān men by Kamrasi's orders. He was at war, and wanted Baker with his men and his guns to join him, being assured that, if he did, they would gain the victory. The abandonment and the starvation were measures of coercion by means of which the king believed he could realise his wish. Kamrasi, it was said, was not more than thirty miles distant. At the end of two months, therefore, Baker sent his vakeel or headman, with a native as a guide, as the bearer of a message to him. He demanded that an escort should be sent for him, and after some days, the absconded guide, Rabonga, appeared with a number of men, but without the vakeel. He brought two pieces of printed paper with him, torn out of a book which had been left by Speke, as evidence that the messenger had seen the king. Next morning, the two sufferers were carried forward on litters. Arriving at a village,

Kisoona, they found that ten of Ibrahim's Turks had been detained there as hostages. Baker's men and they fired salutes of welcome and greeting, and great was their rejoicing at meeting again. The king sent a substantial present, and his brother, who had formerly represented him, and pretended to be Kamrasi, paid a visit on the following morning. Baker sent the king a present of powder and caps, and other articles explaining that he was quite out of stores, having been kept so long in the country. M'Gambi, the brother, appeared again in the evening, with a message from the king, to the effect that Baker was his greatest friend, that he could not think of taking anything from him—he desired nothing—but he would be much obliged if he would give him the “little double rifle that he always carried, and his watch, and his compass!” They were quietly but firmly refused, and an assurance given that no more presents were wanted from the king. Being entreated to visit Kamrasi, Baker consented; but he was in rags, and he knew that dress has always a certain effect even in Africa. He happened to possess a full-dress Highland suit which he had worn when he had lived in Perthshire many years before. This he had treasured for great occasions like the present. He, therefore, appeared at eight o'clock the next morning, attired in kilt, sporran, and Glengarry bonnet; and to the utter amazement of the crowd, the ragged-looking object that had arrived in Kisoona now issued from the obscure hut, with plaid and kilt of Athole tartan. He was immediately shouldered by a number of men, and, attended by ten of his own people as an escort, he was carried to the

camp of the great Kamrasi. It was the real man this time.

Kamrasi was a remarkably fine man, tall and well-proportioned, with a handsome face of a dark-brown colour, but with a peculiarly sinister expression. He was beautifully clean, and, instead of wearing the dark cloth common among the people, he was dressed in a fine mantle of black and white goat-skins, as soft as chamois leather. His people sat on the ground at some distance from his throne; when they approached to address him on any subject, they crawled upon their hands and knees to his feet, and touched the ground with their foreheads. Aware of the practice of the court, Baker had provided himself with a stool.

It was not long before the king, true to his natural instincts, commenced begging, and being much struck with the Highland costume, he demanded it as a proof of friendship. The watch, the compass, and the double Fletcher rifle were again asked for, but all were steadily refused. Baker was carried back to Kisoona. He could not now quit the country for some considerable time, and therefore constructed "a comfortable little hut," surrounded by a courtyard strongly fenced, in which he arranged a Rakooaba, or open shed, in which to sit during the hottest hours of the day. He had procured a cow from Kamrasi, which gave plenty of milk, and every week the king sent an ox and a quantity of flour, and the whole party soon exhibited signs that they had now escaped from starvation. Of course his majesty took good care that he should be reimbursed by means of many demanded presents. He paid frequent visits to the dwelling of the traveller ;

but by no means raised himself in the estimation of those whose but he thus condescended to honour. Much disturbance, anxiety, and inconvenience were occasioned by the war, in which Baker persistently refused to join. On one occasion, the enemy came near the encampment at which the party was living under the protection of the king; and Baker then hoisted the British flag on a staff which he had erected in his courtyard, and declared Kamrasi to be his friend, and that if any one injured him or his people under that flag, he (Baker) would avenge the wrong. He would defend, but he would not attack; and the foe retreated. Kamrasi changed his camping-ground, but Baker refused to follow, and, being now left alone with his own party, he, with much difficulty and no small danger on account of these hostilities, moved onwards on his way to Gondokoro, and home.

Some months were passed at Shooa, on the way. He found that the Turks had discovered a new country called Tira, about thirty miles from Shooa. The natives were reported as very friendly, and their country was extremely fertile, and rich in ivory. Many of their people had returned with the Turks and were located in their camp. But they were also at war with their neighbours, and hence it became still more difficult to procure porters for Gondokoro.

But the hour of deliverance from this lengthened sojourn in Central Africa was at hand—it was the month of February, and the boats would now be at Gondokoro. The Turks had packed their ivory. Baker counted their loads—six hundred and forty in number, fifty pounds each, and equal to about 9,630*l*. when

delivered in Egypt—a good result from their twelve months' campaign. Starting on their journey, they were attacked several times by the natives, who shot poisoned arrows at them, but both the traders and the travellers escaped unharmed. Approaching Gondokoro, Baker mounted the English flag on a fine straight bamboo with a lance-head, and marched forward. Never had the oxen travelled so fast as on that morning, and the men in good spirits followed at a double quick pace. "I see the masts of vessels!" exclaimed the boy Saat. "Hurrah!" said Baker, "three cheers for old England and the sources of the Nile! Hurrah!" and the men joined him in the lusty cheer. "Now for a salute! Fire away all your powder if you like, my lads, and let the people know that we're alive!" Presently they saw the Turkish flag emerge from Gondokoro, at about a quarter of a mile distant, followed by a number of the traders' people, who waited to receive them. This terminated the expedition. Alas! they were bitterly disappointed! There were awaiting them no boats, no letters, no supplies, nor any intelligence of friends or the civilised world. They had long since been given up as dead by the inhabitants of Khartum, and by all who understood the difficulties and dangers of the country. They were told that some had suggested that they might possibly have gone to Zanzibar, but the general opinion was that they had all been killed. They had looked forward to arriving at Gondokoro as at a home; they had expected that a boat would have been sent on the chance of finding them, and money had been left in the hands of an agent in Khartum—but there was literally nothing to receive them, and they were helpless.

The plague was raging at Khartum, and fifteen thousand people had died. It had even reached Gondokoro, and people died daily. They succeeded at length in procuring a boat, and left for Khartum. Poor Saat, who had been devoted and true, was seized by the plague and died on the way. They laid his remains, in much sorrow, on the desert shore. They found letters awaiting them at Khartum, which cheered them; but the people of the place had indeed given them up for lost. There, as at Gondokoro, they found thousands of slaves—slavery is the curse of those towns and countries. On the 1st of July they sailed from Khartum for Berber. They were nearly lost at the passage of the cataracts; but saved their lives and their papers, and much of their trophies and goods. Their voyage lasted twenty-four days. Arriving at Souakim, after a fortnight's waiting they found a steam transport which had brought troops about to return immediately to Suez; and availing themselves of this opportunity, they reached that port in five days. Landing from the steamer, they once more found themselves in an English hotel. "What an elysium! The beds had *sheets* and *pillow-cases*!" neither of which they had possessed for years.

Reaching Cairo he received letters from England, which had been waiting at the British Consulate; and the first he opened informed him that the Royal Geographical Society had awarded him the Victoria gold medal, at a time when they were not aware whether he was alive or dead, and when the success of his expedition was unknown. "This appreciation of my exertions," he says, "was the warmest welcome I

could have received on my first entrance into civilisation after so many years of savagedom: it rendered the completion of the Nile sources doubly grateful, as I had fulfilled the expectations that the Geographical Society had so generously expressed by the presentation of the medal *before* my task was done."

He was received in England with much honour, as was well his due. He was knighted, and is now also distinguished by the Turkish title of Pasha. Sir Samuel and Lady Baker have again traversed the wilds of Central Africa, and again returned.

It was rumoured in this country, some time ago, that Sir Samuel and his lady had been murdered; but to the relief of their many friends, it was soon afterwards proved that that was not the fact; and in May 1873 a communication was received at the Foreign Office, from the traveller himself. In distinction from the practice of other explorers, Baker has been accustomed, when a good end seemed likely to be gained, to claim certain countries as his and England's, by right of discovery, and to hoist the British flag. Since he is invested, as he now is, with a sort of semi-consular authority, there is no great impropriety in his doing so. It is our duty to introduce a better state of things wherever we go. But, as it is, the condition of international law in Inner Africa is somewhat peculiar, both among chiefs and people.

" The good old rule
Sufficeth them—the simple plan,
That they should take, who have the power,
And they should keep who can."

WORDSWORTH, *Rob Boy's Grave*.

We are told that his last mission has been entirely successful; that, in his capacity of representative of the Khedive, he has not only annexed the Nile basin as far as the Equator to the Egyptian dominions, but, more important still, has succeeded in putting down the slave-trade in that whole territory. A strong government has been established, tranquillity restored, and the way rendered safe to travellers as far as Zanzibar. This is a great achievement, and raises our countryman and his not less brave and adventurous partner to a high place among the benefactors of humanity.

The details of Sir Samuel's last journey will, of course, not be fully known till he himself has published his account of his travels. Without doubt, that account will be deeply interesting.

Central Africa, into which he went, is a country which is unlike every other. It is cut off from all communication with the rest of the world. There are no vestiges of the past, no ancient architecture, no sculpture, not even one chiselled stone to prove that the Negro savage of this day is inferior to any of his remote ancestors. We must, therefore, conclude that the race of men now inhabiting this portion of the globe are unchanged from the prehistoric period of the original inhabitants. Respecting this region our knowledge has been greatly enlarged during the thirty years which have preceded 1873. Livingstone, Burton, Speke, Grant, and Baker, in Central Africa proper, Petherick in the territory to the west of the White Nile, and D'Arnaud, who commanded the expedition of Mehemet Ali Pasha, in search of the sources of

the great river, have largely contributed to this increase of information.

Although several Europeans had reached Gondokoro before 1863, Baker, in that year, was the first Englishman who had visited it. He there, as has elsewhere been narrated, met his friends Speke and Grant. On his return to England in 1867, after his discovery of the Albert N'Yanza, the summary of discovery as made by Speke, Grant, and himself, amounted to this:—Instead of the sterile desert hitherto shown upon the map, Central Africa was a magnificent country, rising to a mean level of five thousand feet above the sea. From the elevated plateaux mountains rose to various altitudes; the climate was healthy, the soil extremely fertile, the landscape very beautiful, the rainfall extended over nine or ten months of the year, the country was well-watered by numerous streams, the population was in many districts large, and where the slavers had not penetrated the natives were well-disposed. There were all the desiderata for a great forward movement. The Nile was navigable for large vessels as far as Gondokoro—one thousand four hundred and fifty miles by river from Khartum. The forests on the banks of the stream would supply fuel without expense for the steamers required. The supply of ivory appeared to be inexhaustible. Valuable fibres existed, and the preparation of these appeared to be understood by the natives. The highlands were especially adapted for the cultivation of coffee, while the lowlands were peculiarly suitable for cotton, which is now grown by the Shillock tribe in considerable quantities.

Unfortunately, this beautiful country was subject to a blight which had resulted from its discovery by Egypt. Under the pretence of trading in ivory, immense numbers of slave-hunters from Sudan had organised themselves as piratical bands to pillage the natives, and kidnap the women and children to be sold in Khartum as slaves. Baker estimates that fifty thousand slaves have, for years, been annually carried down the Nile, closely packed in small vessels of about forty or fifty tons, to the number of two hundred and fifty or more on each ship. The horrors of the traffic have been frightful.

The Viceroy of Egypt determined to suppress this crying evil. In this determination he was supported by his Royal Highness the Prince of Wales, who took a lively interest in slave emancipation during his tour in Egypt. With this object in view Baker was communicated with by the Khedive, who laid before him a plan for the eradication of the slave-trade. The first step which was considered necessary, was the establishment of a government which would exhibit the authority of Egypt in those countries which had hitherto been devastated by the slave-hunters.

Baker being commissioned by the Viceroy, and furnished with the necessary Egyptian soldiers, accompanied by his lady wife, his nephew Lieutenant Baker, and seven English engineers, entered with enthusiasm into this enterprise. He was now a pasha of Egypt, and sought to establish the authority of the Khedive, without degrading the native chiefs. But many difficulties beset his path. When he reached Mosindi, which is a point near the head villages of the chiefs

Kabriki and Kamrasi, he found that the ivory and slave traders had spread all kinds of evil rumours about his expedition, inflaming the native tribes against it. Kabriki had been told that Baker Pasha was coming at the head of an Egyptian army to take forcible possession of his country, and annex it to Egypt, with the view of exacting heavy taxes and tributes, and carrying away the people. It was accordingly agreed, between the traders and the Negro chiefs, to murder Baker if possible, and by every means to prevent the progress of the Egyptian soldiers.

Shortly after he had arrived with a portion of his men at Mosindi, Kabriki, according to African custom, sent him a present of ten jars of pombé. This liquor was heavily charged with poison, and all who partook of it were suddenly seized with severe illness. But by administering strong antidotes, the poison was neutralised in every case, and no lives were lost. Baker then despatched some of his officers as messengers to demand why the poisoned beer had been sent into his camp; but as soon as they entered his village, Kabriki ordered them to be killed, and they were all immediately murdered in cold blood. War was then proclaimed; the chief beating his great drums, and ordering a levy of ten thousand warriors. A large body of them attacked the traveller, who had only about a hundred Egyptian troops with him. These men were all greatly fatigued with the long journey into the interior, and some of them were still suffering from the effects of the poisoned drink. It was, therefore, necessary that Baker should beat a retreat before

the swarms of enemies assailing him, and he retired after burning his camp and heavy baggage. During seven days of great danger and hardship, the backward march of the Egyptians was sorely harassed, and as many as thirty men were left dead on the route. At the end of this perilous week, they came to the province of Bewinka, a chief hostile to Kabriki, and welcome assistance was then obtained. The pursuit had been already abandoned; but with a view to punish Kabriki, it was arranged that Bewinka should supply two thousand armed men, and that these with a portion of Baker's own force should return towards Mosindi and attack the enemy. Baker promised that if this expedition was successful, Bewinka should be appointed governor of his own and Kabriki's district in the name of the Viceroy of Egypt. With the remainder of his men Baker then returned northwards, but in passing through one of the villages was fired upon by the slave-traders who were located there. He thus lost thirty of his soldiers. But the attack was successfully repelled—a hundred and forty of the slavers' party were slain, and many prisoners were taken. The captives explained that the orders of their masters and of the chiefs friendly to them were, to kill "the Nazarene"—meaning Baker—wherever and whenever they could.

This chastisement cleared the whole country about Gondokoro, and down towards Bewinka's territory. After a season of repose, which was imperatively needed, Baker began systematically to organise the districts which were in his possession. He made Fatiko the chief town of the new territory, and

appointed superintendents at the other stations. Before long the natives settled peacefully under the new government, and appeared well satisfied with the safety and quiet which it afforded. The light tribute exacted of a basket of bread and a bundle of grass per month for each hut was paid willingly and regularly ; and when Sir Samuel went finally northwards, the people of Fatiko gave him the heartiest of adieus, calling him " father " and " master," and looking upon him as their future protector.

Next to Fatiko, the chief station of the new territory will be Gondokoro. Eight more spots have been marked out as principal posts, and these will constitute a chain leading from Nubia to the Albert N'Yanza. A thousand additional troops have been sent to garrison these stations. Baker says that the slave-traffic is now impossible in the territory of the White Nile, and that a stable government is established in the very centre of Africa. Three small steamers were intended to be transported in pieces to the great lakes on the backs of camels, and are now, in all probability, plying on these immense waters. There are, at the present time, eleven steamers carrying on traffic on the White Nile above Khartum ; and the Viceroy is commencing a railway to connect Cairo with Sudan. In all these signs of progress, the traveller is hopeful ; but, in his judgment, much, very much, depends upon the countenance which is given them by England. England is the tried friend of freedom, and the proved enemy of the slave-trade. Let her continue to give her countenance to these arrangements, and that trade is gone for ever—let her be indifferent,

and it will return as a cancer which has vainly been extirpated.

As to the geographical discovery of this expedition, Sir Samuel is persuaded that Lakes Tanganyika and Albert N'Yanza are one, having thus a length of not less than seven hundred miles, and that a vessel can be launched near Murchison Falls, at the head of the N'Yanza, and sail to Ujiji, or lower, through ten degrees of latitude. But for details we must wait for the traveller's own report of his journey.

CHAPTER XIV.

LIVINGSTONE.

EQUATORIAL Africa is no longer a blank in our maps. Many of its countries and political divisions have been ascertained with tolerable certainty, and the positions of some of its mountains and rivers partially defined ; but the great lake discoveries, more than any other, have excited the interest of Europe. All our preconceived notions of the interior of Africa have been changed, if not reversed. These discoveries have been made chiefly from the eastern coast. The missionaries Kröpf and Rebmann, whose station was at Mombas, a few leagues to the east of Zanzibar, although they did not greatly enlarge our knowledge, yet were the precursors of Burton and Speke in those more extensive explorations, the results of which have so honourably distinguished their names. Dr. Livingstone operated in a different region on the same side of the continent, and his travels have contributed in no small measure to our acquaintance with the countries which he visited. Africa was first crossed by Livingstone from Mozambique, on the Indian Ocean, to Loanda, a Portuguese settlement on the shores of the Atlantic, in 1855.

This achievement was followed by the exploration of Captains Speke and Grant, from the shores of the Indian Ocean to the Mediterranean. Livingstone's discoveries have made known to us a large portion of Africa as to which our information was previously but scanty. He was the first European who ever crossed the African continent from its eastern to its western shore. He found the great River Zambesi far in the interior, where its existence was not known even to the Portuguese, and he was the first who visited its great cataracts, which he named the Victoria Falls. He is also the discoverer of the great Nyassa Lake and the Shirwa, at least in the sense of being the first European who visited them and fixed their geographical positions. He collected an immense amount of information respecting the manners, character, and habits of the people, forming lasting friendships with several of their chiefs, acquiring some knowledge of the languages of their countries, quietly stating and explaining the great truths of religion, and laying the foundation of a more regular intercourse for which he intended to prepare the way.

The London Missionary Society deputed Livingstone to seek for a suitable place for the location of a permanent establishment in the interior, and he ascertained that the highlands on the borders of the great basin of the Zambesi were comparatively healthy. The character of the population, moreover, appeared to be eminently favourable for the making of an experiment for the improvement of their social state, and for their ultimate conversion to Christianity. His representations, when he returned to England, so enlisted

the public feeling and the confidence of the Government that he was appointed Consul for South-eastern Africa, and this appointment gave to his second expedition the prestige of a national enterprise. His instructions bore that he was to endeavour to extend the knowledge already attained of the geography and the mineral and agricultural resources of Eastern and Central Africa, to improve his acquaintance with the inhabitants, and to encourage them to apply themselves to industrial pursuits and the cultivation of their land, with a view to the production of raw material which might be exported to England in return for British manufactures. It was also expected that such a course might aid in the extinction of the slave-trade, which has always been so great an obstacle to improvement. Livingstone's narrative in connection with this expedition embraces the years 1858-1864.

The exploration of the Zambesi being the primary object of the expedition, the traveller was furnished with a small steam launch, the *Ma Robert*, which was sent out from England in sections, and put together at the anchorage at the mouth of the Zambesi; but this intended help, from the imperfection of its construction, proved a hindrance in the progress up the river. He was accompanied by Dr. Kirk, Mr. Charles Livingstone, Mr. R. Thornton, and others.

The delta of the Zambesi marks it as one of the most important rivers in Africa. The whole range of coast from the Luabo Channel to Quillimane really belongs to that river, for the Quillimane is in fact only a branch of the Zambesi, which takes a direction due east at about sixteen degrees south latitude. Between

the most westerly entrance to the Zambesi and Quillimane, not less than seven subsidiary streams pour their waters into the Indian Ocean. This vast delta far surpasses that of the Nile, and, if properly cultivated, would undoubtedly equal it in fertility. The Zambesi itself almost rivals in magnitude the great river of Egypt, and in some respects considerably resembles it. Like the Nile, it has its great annual flood, overflowing and fertilising the surrounding country. It has also its falls, cataracts, and shallows, which present obstacles to continuous navigation. The perpendicular rise of the Zambesi, in a portion of its course where it is compressed between lofty hills, is eighty feet. In the dry season there are parts of the river where it is only eighteen inches of water. Livingstone's party had repeatedly to drag their steamer over such shallows. To navigate the river throughout the whole year vessels of only eighteen inches' draught would be required; but, in the flood season, the cataracts are obliterated by the rise of the waters, and steamers of considerable burden could be used, the rapidity of the current, however, demanding a high amount of power. In the long spaces between the cataracts vessels of not a few feet draught might ply at almost any time; but this would imply loading and unloading, and a considerable number of such vessels working in connection.

The delta reaches from eighty to a hundred miles inland, and the soil is so rich that cotton might be cultivated to an immense extent; while there is an area, eighty miles in length and fifty in breadth, which, Livingstone says, would, if properly treated, supply the whole of Europe with sugar. Sandbanks and rapids

much impeded the progress of the little steamer at certain points, while the amount of fuel consumed was enormous, said fuel consisting of blocks of the finest ebony and lignum vitæ, of a quality that would bring six pounds per ton in England. In spite of all this, even the heavy-laden native canoes gained upon the asthmatic little craft, which puffed and panted after them in vain.

The scenery is not interesting in the lower course of the river—it is a dreary uninhabited expanse of grassy plains, with the round green tops of the stately palm-trees, at a distance, having the appearance of being suspended in the air. The broad river has many low islands, on which are to be seen large flocks of water-fowl, such as geese, spoonbills, herons, and flamingoes; repulsive crocodiles, with open jaws, sleep and bask in the sun on the low banks, and, hearing any unwonted sound, glide quietly into the stream. “The hippopotamus, having selected some still reach of the river to spend the day in, rises from the bottom, where he has been enjoying his morning bath after the labours of the night on shore, blows a puff of spray out of his nostrils, shakes the water out of his ears, puts up his enormous snout and yawns, sounding a loud alarm to the rest of the herd, if he should feel that there is any occasion, his notes being like those of a monster bassoon.”

By means of this expedition we have obtained much information respecting the geology, botany, ornithology, and zoology of the districts which have been surveyed. We are now, moreover, better acquainted with the native tribes, their languages, habits, state of civilisation, and religion, than we were before. The various parts which were visited are brought vividly before us.

The scenery of Southern Africa is peculiar to itself. Trees, plants, beasts, birds, and insects are all strange; even the sky has a different colour, and at night the heavens glitter with other constellations.

In the upper course of the Zambesi, and among the hills, the scenery is very striking, and it is rendered still more so by the variety and beauty of the birds:—

“The birds, from the novelty of their notes and plumage, arrest the attention of a traveller, perhaps more than the peculiarities of the scenery. The dark woods resound with the lively and exultant song of the kinghunter (*Halcyon striolata*), as he sits perched on high among the trees. As the steamer moves on through the winding channel, a pretty little heron or bright kingfisher darts out in alarm from the edge of the bank, flies on ahead a short distance, and settles quietly down, to be again frightened off in a few seconds as we approach. The magnificent fish-hawk (*Haliaetus vocifer*) sits on the top of a mangrove-tree, digesting his morning meal, and is clearly unwilling to stir until the imminence of danger compels him at last to spread his great wings for flight. The glossy ibis, acute of ear to a remarkable degree, hears from afar the unwonted sound of the paddles, and, springing from the mud where his family has been quietly feasting, is off, screaming out his loud, harsh, and defiant ha! ha! ha! long before the danger is near.

“The winter birds of passage, such as the yellow wagtail and blue arongo shrikes, have all gone, and other kinds have come; the brown kite with his piping like a boatswain’s whistle, the spotted cuckoo with a call like ‘pula,’ and the roller and hornbill with their

loud high notes, are occasionally distinctly heard, though generally this harsher music is half drowned in the volume of sweet sounds poured forth from many a throbbing throat, which makes an African Christmas seem like an English May. Some birds of the weaver kind have laid aside their winter garments of a sober brown, and appear in a gay summer dress of scarlet and jet black; others have passed from green to bright yellow with patches like black velvet. The brisk little cock whydah-bird with a pink bill, after assuming his summer garb of black and white, has graceful plumes attached to his new coat; his finery, as some believe, is to please at least seven hen birds with which he is said to live. Birds of song are not entirely confined to villages; but they have in Africa been so often observed to congregate around villages, as to produce the impression that song and beauty may have been intended to please the eye and ear of man, for it is only when we approach the haunts of men that we know that the time of the singing of birds is come. A red-throated black weaver bird comes in flocks a little later, wearing a long train of magnificent plumes, which seem to be greatly in his way when working for his dinner among the long grass. A goatsucker or night-jar (*Cometornis vexillarius*), only ten inches long from head to tail, also attracts the eye in November by a couple of feathers twenty-six inches long in the middle of each wing, the ninth and tenth from the outside. They give a slow wavy motion to the wings, and evidently retard his flight, for at other times he flies so quick that no boy could hit him with a stone. The natives can kill a hare by throwing a club, and

make good running shots, but no one ever struck a night-jar in common dress, though in the evening twilight they settle close to one's feet. What may be the object of the flight of the male bird being retarded we cannot tell. The males alone possess these feathers, and only for a time."

The honey-guide is remarkable for its peculiar intelligence:—"How is it that every member of its family has learned that all men, white or black, are fond of honey! The instant the little fellow gets a glimpse of a man, he hastens to greet him with the hearty invitation to come to a bees'-hive and take some honey. He flies on in the proper direction, perches on a tree, and looks back to see if you are following; then on to another and another, until he guides you to the spot. If you do not accept his first invitation, he follows you with pressing importunities, quite as anxious to lure the stranger to the bees'-hive as other birds are to draw him away from their own nests. Except when on the march, our men were sure to accept the invitation, and manifested their acquiescence by a peculiar responsive whistle, meaning, as they said, 'All right, go ahead; we are coming.' The bird never deceived them, but always guided them to a hive of bees, though some had but little honey in store."

The bird which guards the buffalo and the rhinoceros is also very intelligent: "The grass is often so tall and dense that one could go close up to these animals quite unperceived; but the guardian bird, sitting on the beast, sees the approach of danger, flaps its wings and screams, which causes its bulky charge to rush off from a foe he has neither seen nor heard; for his

reward the vigilant little watcher has the pick of the parasites of his fat friend."

The Portuguese have two stations or forts on the Zambesi—one at Senna, the other at Tette; but they hold them by sufferance rather than by prestige or power, for they have to pay a kind of blackmail in presents to the neighbouring tribes for permission to reside in the country; nor do the commercial advantages of these settlements appear to compensate for the cost of their maintenance. Yet the natural resources of the district are very great. Indigo grows wild on the banks of the river, and the streets of Tette are overgrown with the plant as a weed. The sugar-cane thrives abundantly almost in a state of wildness. Caoutchouc and calumba-root, used as a mordant for colours, are found in great plenty. Iron ore is worked by the natives, and excellent coal is found in large quantity, there being one seam which was seen cropping out on the banks of the river, which measures five feet in thickness. The produce of the gold-washings on the Zambesi was at one time considerable, but the tributaries have never been "prospected," nor has any but the rudest machinery ever been used.

After the discovery of the great Nyassa Lake, the most interesting part of this journey was the exploration of the river Shirè, which is the great northern tributary of the Zambesi, and which joins it at about a hundred miles from the sea. The Portuguese do not seem to have known anything of this stream, neither is it supposed to have ever before been ascended by Europeans. Beyond a doubt, the Lake Shirwa had remained unknown to them. The natives in the

vicinity of the lake, which is not far from the bank of the river, had never heard of the existence of white men; and when the exploring party first appeared, the men were excessively timid, the women fled into the huts and closed the doors, and even the hens took wing and left their chickens in dismay. Having ascended the river for a hundred miles, the further progress of the party was prevented by cataracts, which Dr. Livingstone named after the President of the Royal Geographical Society. It was not considered prudent, on the occasion of a first visit, to push beyond the Murchison Cataracts.

There was a second excursion up the Shirè in 1859. The people showed less alarm, and Chibisa, the chief of the most important of the tribes, at once entered into friendly negotiations, showing considerable intelligence, shrewdness, and good feeling. He was a firm believer in the special bestowment of Divine favour upon kings. Before his father died, he said, he was but a common man; but whenever he succeeded to his high office, he was conscious of power passing into his head and down his back. He felt it enter, and then he knew that he was a chief possessed of wisdom and invested with authority.

Having left their steamer, Dr. Livingstone and Dr. Kirk, accompanied by a party of natives, proceeded on foot to the Lake Shirwa, which they found to be a large body of water, bitter and slightly brackish, abounding in fish, crocodiles, and hippopotami. The lake is surrounded by lofty mountains, has no outlet, and is thirty miles broad and sixty long. It is about eighteen hundred feet above the level of the sea. It is

separated from the great Lake Nyassa by a narrow point of land over which the surplus water of the Shirwa probably runs in seasons of flood.

The river Shirè is not so wide as the Zambesi, but it is deeper, and is more easily navigated. Its depth is not less than five feet, at all seasons of the year, for a distance of two hundred miles from the sea, and it drains an exceedingly fertile valley flanked by finely-wooded hills. In some places the stream runs with great velocity, thus furnishing a water power which might be extensively utilised. Dr. Livingstone, in all his travels, has not anywhere observed so large an extent and so high a degree of cultivation. Maize, yams, hemp, pumpkins, sweet potatoes, peas, sugar-cane, lemons, ginger, tobacco, and cotton abounded; and he is of opinion that the capability of the country for the production of cotton can scarcely be exaggerated. He sent samples to Manchester, where it has been pronounced to be of the finest quality, and 300 lbs. of clean cotton wool were purchased for less than a penny per pound. It also appears that free labour is as easily procured here as in any country in the world. It would be difficult to over-estimate the importance of Dr. Livingstone's discovery of this rich and densely populated district, with its great navigable river. In a despatch to the Foreign Office he says, "We have opened a cotton and sugar district of great and unknown extent, and which really seems to afford reasonable prospect of great commercial benefit to our own country; it presents facilities for commanding a large section of the slave-market on the coast, and offers a fair hope of its suppression by lawful commerce."

In the basin of the Shire there is a series of terraces—the first being below the Murchison Falls; the second is a plateau of two thousand, and the third of three thousand, feet of elevation. There must therefore be a great variety of climate; but cotton is extensively cultivated on all the terraces, and the people were to be observed everywhere picking, cleaning, or spinning it. The inhabitants of this district have no cattle, but the number of wild animals is prodigious, and great herds of elephants roam over the marshes and plains.

It was on one of the elevated plateaux of the Shire valley that the enterprise known as the Universities' Mission had its first station, and here was the residence of the late lamented Bishop Mackenzie. The remains of this most devoted man lie under the shade of one of the giants of the African forest, and within a few yards of the rippling waters of the Shire. Any man, however well-meaning, may fall into mistake. Taking a false estimate of his position, this zealous Christian pastor unhappily gave an active armed support to a tribe which had been attacked by another with the determination of reducing it to slavery. He thus engaged in a native war, and converted a religious mission, the only object of which was to instruct and civilise the people, into an association for the forcible liberation of slaves. But the country was at the time in a chronic state of warfare on account of the slave-trade, and therefore utterly unsuited to the purpose of the benevolent missionary experiment projected by the Universities. The attempt was therefore abandoned a few months after the death of Bishop Mackenzie by fever, there having been many privations and much

suffering endured by all the agents, as well as the loss of several valuable lives.

Dr. Livingstone's discovery of the great Lake Nyassa gives him a high place among African explorers, even if he had accomplished nothing more. Captain Burton would have first reached it, if he had not been misled by erroneous reports; for, having been told by the natives that the lake which he had been directed by his instructions to seek was small and unimportant, he changed his course from west to north-west, and thus came upon the Lake Tanganyika instead. The journey to the Nyassa was accomplished by an overland march of twenty days from the Shirè. The southern end of the lake extends to $14^{\circ} 25'$ south latitude. The stay of the travellers at the lake on the occasion of their first visit was short. They found it to be in the very centre of a district which supplies the markets of the south coast with slaves. A second visit was made in the following year. The length of the lake is two hundred miles and the breadth of it above fifty. It is liable to sudden and violent storms, in one of which the travellers were nearly shipwrecked. Its depth is so much the same throughout the whole year that there is only a difference of three feet between its highest and its lowest condition, although it receives the waters of five rivers on its western side. The principal affluent is at the northern extremity.

The travellers had never before in Africa seen anything like so dense a population as they found on the shores of this lake; there is an almost unbroken chain of villages towards the southern end of it. Crowds assembled to gaze on the unwonted spectacle of a boat

under sail ; and whenever the explorers landed, they were surrounded by men, women, and children, all eager to see the "chirombo," or wild animals, feed. The arrival of white men in one of the villages of the Nyassa excited such an interest as would be occasioned by the appearing of a hippopotamus on the banks of the Thames. But these people were inoffensive in their curiosity, seldom doing more than sily lifting the edges of the tent and peeping in.

On the banks of the Nyassa great care is bestowed on the graves of the dead. The burying-grounds are well protected ; there are wide paths through them ; and great fig-trees cast their deep shadows over these places of mortal repose. The graves of the sexes were distinguished by the various implements or utensils which their occupants had used during life ; but they were all broken. A piece of net or a broken paddle told that a fisherman slept below ; and the graves of women were marked by the wooden mortar and heavy pestle which are used in pounding corn, or by the basket in which the meal is sifted. All had placed over them fractured calabashes and pots to signify that now the need of daily food was at an end for ever.

The chiefs of the district were remarkable for their courtesy and the delicacy of their good breeding. One of them whom the travellers found in his stockade, entered frankly and politely into conversation with them, and not only pressed food upon them, but, pointing to his iron bracelet, richly inlaid with copper, inquired, "Do they wear such things in your country ?" and on being told that they were unknown, immediately took

it from his arm and presented it to Dr. Livingstone, his wife doing the same with hers.

In their own country, the African is not generally deficient in the virtue of industry. The exploring party found the land well-cultivated in all these districts. Bishop Mackenzie says, "I came out here to teach these people agriculture, but I find they know far more about it than I do." In the whole country, men, women and boys were all eager to work in the fields for hire; and indeed not in the fields only, but to be hired for any description of labour which they could accomplish. One of the exploring party, for example, had a tattered pair of trousers, and one leg of these purchased the services of a man to carry a heavy load for a whole day, and he thought himself well enough paid; on the second day another man was hired for the other leg; and the remains of the garment, including the buttons, secured the services of another for the third. The fruitfulness of the country renders work in the fields very light, and the task of subsistence is far from difficult.

The manufacture of iron tools is the staple industry of the highlands of the Nyassa. Every village has its smelting-house, charcoal burners, and blacksmiths, who make the bracelets and anklets in general use. British iron is not esteemed, and is pronounced "rotten." Specimens of hoes have been pronounced in Birmingham to be nearly equal to the best Swedish iron, and the metal was found to be of so high a quality that an Enfield rifle was made of it. Pottery is also manufactured in the villages round the Lakes Shirwa and Nyassa, and in other places.

In those districts to which the slave-trade had not

penetrated, the social and political state of the country visited by Dr. Livingstone and his party presented a marked contrast to the Western Coast of Africa, and to the eastern region traversed by Burton and Speke. The Makololo are the most intelligent of all the tribes inhabiting the region of the Zambesi. Polygamy is universal in this part of Africa, and the women warmly approve of it. But the husbands are considerably hen-pecked. The travellers, endeavouring on one occasion to purchase a goat, had nearly concluded the bargain, when a wife came forward and said to her husband, "You appear as if you were unmarried, selling a goat without consulting your wife! What sort of a man are you?" The party tried to persuade the crestfallen husband to pluck up a little spirit and to close the transaction; but he exclaimed, "No, no; it is bad enough as it is; I have already brought a hornet's nest about my ears." The travellers say, "We have known a wife order her husband not to sell a fowl, merely, as we supposed, to prove to us that she had the upper hand."

The Makololo ladies, having maid-servants to wait on them and perform the principal part of the household work, have abundance of leisure, which they are sometimes at a loss to know how to employ. The men declare that their two principal modes of killing time are sipping beer and smoking bang or Indian hemp. The husbands indulge freely in these pastimes, but they do not like their wives to follow their example. The dress of the women consists of a species of kilt and mantle and a profusion of bead and brass ornaments. The "principal wife of one of the most powerful chiefs

wore eighteen heavy brass rings on each leg, and three of copper under each knee, nineteen brass rings on her left arm and eight of brass and copper on her right, together with a large ivory ring above each elbow. The weight of the rings, of course, seriously impeded her gait; but as they were the fashion she disregarded that. The most extraordinary device, in this connection, is the pelele—a ring which causes the upper lip to project two inches beyond the tip of the nose, giving to the mouth the elongation and somewhat the appearance of a duck's bill. This strange appendage is quite a necessity in order to any woman's appearing in public. Plumpness is considered essential to beauty, but the obesity required in Uganda would be considered vulgar. The arrangement of the hair is a striking peculiarity. Some women adopt the plan of spreading it out over a hoop, which encircles the head; others supplement their own by tying behind it bundles of false hair; some plait it in the form of horns; and sometimes the natural hair is drawn tightly up from the forehead in the form of a pyramid. The men, in many instances, dye their hair red, which for them is the fashionable colour."

The Zambesi and Nyassa tribes are, in regard to religion, monotheists; but in combination with their belief in the existence of one God, they also have a conviction that there are other spirits who may be induced to act as mediators between Him and men, and these may be influenced by incantations. They have a firm belief in the immortality of the soul. Dr. Livingstone says, "Their ideas of moral evil differ in no respect from ours; but they consider themselves responsible to inferior beings instead of to the Supreme." Evil speaking,

lying, hatred, and disobedience to parents and neglect of them are recognised as sins, as well as theft, murder, and adultery. The only addition which could be made by a missionary to their moral code is the rejection of polygamy. Such aid as the Gospel and Divine grace alone can give in the rendering of this morality vital and influential they do not know. "All the Africans," say the travellers, "that we have met with here are as fully persuaded of their future existence as of their present," but they do not seem to associate with their belief any idea of a state of rewards and punishments.

Their superstitions are very childish. Belief in magic is so general among men that it would be strange if it did not prevail in such countries as these. There are traces of serpent-worship, and little images are suspended as charms in the huts of the sick and the dying. If a man has his hair cut he is careful to burn it, otherwise an evil eye might afflict him with headache. If a man plants coffee he will never be happy again, and no one can be persuaded to plant a mango, from a belief that if he did he would speedily die. Rain-doctors are to be found everywhere. Our travellers sometimes got into trouble by putting up their rain-gauge, which was supposed to frighten away the clouds.

There is not in this portion of Africa that reckless disregard of human life which appears to obtain in Uganda, neither is the rule of the native chiefs so cruel, although it is despotic. The reverence for royalty is universal. Divination is freely practised, but there is no fetish worship. A sort of belief in the transmigration of souls prevails. The spirits of departed chiefs are supposed to enter into lions, which are consequently

never molested, but, when met with, are saluted by the clapping of hands. A peculiar object of superstitious dread is the chameleon, of which the natives have an absolute horror. The English sailors left in charge of the *Pioneer* during the temporary absence of Dr. Livingstone, made a pet of one of these animals; and they turned it to good account, moreover. Having ascertained the market-price of provisions, they paid the natives that and no more; if the traders refused to leave the ship unless a larger sum was given, the chameleon was forthwith brought out of the cabin, and the deck was instantly cleared. Mechanism of all kinds appears so wonderful that it is naturally attributed to supernatural power. A Portuguese took into the interior an assortment of cheap American clocks which he meant to barter for ivory; but on setting them all going in the presence of a chief, he became so alarmed that the unfortunate trader was ordered to instantly quit the country, and was heavily fined for his indiscretion.

Game is very abundant in the region of the Upper Zambesi and of the Shirè, the banks of which absolutely swarm with antelopes, water-bucks, elephants, buffaloes, rhinoceroses, wild pigs, elands, and zebras; the woods are full of guinea-fowl, and the rivers abound in hippopotami. In the wantonness of their strength, the elephants cause much destruction by tearing down trees with their trunks merely for amusement. It is difficult to bring down one of these huge creatures,—the ball of the best rifle usually producing no more impression upon the head than it would upon an iron target, only making the unwieldy animal flap its great ears and trot off out of further harm's way. Elephant meat is not despised

by an African sportsman, and is relished by the people themselves generally. The fore foot, cooked in the native manner, was pronounced excellent by Dr. Livingstone. A hole is dug in the ground, a fire is made in it, and when this oven is thoroughly heated, the foot is placed in it, and covered with hot ashes; a fire is then made above it and kept up during the night, and a dish will be ready for the morning's meal which would satisfy the most fastidious of epicures. The trunk and tongue are also good when prepared in the same manner. Livingstone says, "English sportsmen, although first-rate shots at home, are notorious for the number of their misses on first trying to shoot in Africa. Everything is on such a large scale, and there is such a glare of bright sunlight, that some time is required to enable them to judge of distances. 'Is it wounded?' inquired a gentleman of his dark attendant, after firing at an antelope. 'Yes! the ball went right into his heart.' These mortal wounds never proving fatal, he desired a friend who understood the language to explain to the man that he preferred the truth in every case. 'He is my father,' replied the native, 'and I thought he would be displeased if I told him that he never hits at all.'"

Crocodiles are very numerous in the river Shirè. The travellers counted sixty-seven of them, on one occasion, basking on the same bank. The dead body of a boy floated past the *Pioneer*, and a prodigious crocodile rushed at it with the speed of a greyhound, caught and "shook it as a terrier dog would a rat," and others immediately dashed at the body, making the water foam by the action of their powerful tails. Women are

frequently seized by these creatures while drawing water, and the protection of a fence is required to keep off the crocodiles from the river's brink. The attempts of the party to catch any of these reptiles were not very successful. They were quite ready to take the bait—and they took it, flattening the strongest hooks with their immense jaws and getting away.

Droughts at particular seasons are prevalent in every part of Central Africa, with the exception of the rainy zone of the equatorial region. They extend over areas of from one to three hundred miles. Dr. Livingstone's inquiries led him to believe that from 10° to 15° south latitude they may be expected to occur once in every ten or fifteen years; and from 15° to 20° south latitude, once in every five years. The cause of them is not understood. The hills are generally well wooded, and they are clothed with verdure to their summits; while the valleys, where they are cultivated, are almost choked with a most profuse and rank vegetation. When the drought comes, both hill and valley present an appearance as if scathed by fire; the grass crumbles into powder, and the leaves drop discoloured from the trees. The effect of one of these dry seasons on the population is frightful. On his first journey up the Shirè to the Nyassa, Dr. Livingstone passed through a populous and well-cultivated country. Between that time and his return, eighteen months afterwards, a drought of great severity had happened, and the misery which had been occasioned by it had been aggravated by a slave-hunting expedition which had devastated the whole district almost as much as the calamity which had been inflicted by nature.

Instead of peaceful villages well occupied, there was scarcely a person to be seen. The people generally had fled from their unmerciful hunters no less than from their barren fields; the recently dead lay unburied, innumerable corpses which the gorged crocodiles were not able to devour floated down the rivers, human skeletons obstructed the paths, and the whole country was a scene of appalling desolation.

In the dry season, the tributaries of the Zambesi are almost without water. The Zungwe was traced up to the foot of the Batoka highlands, which the travellers ascended to the height of three thousand feet, and thus obtained a magnificent panoramic view of the great valley of the Zambesi, of which the cultivated portions are so small that the country appeared to be nearly all forest interspersed with a few grassy glades. The great falls of the Zambesi—to which, on the occasion of his first visit in 1855, Dr. Livingstone gave the name of the Victoria Falls—were again visited on this his second expedition, and he was thus enabled more fully to describe them. Without question, they constitute the most wonderful waterfall in the world. The name by which they are known among the natives is Mosi-oa-tunya, or “smoke sounding.” Their fame had extended to a long distance, for when Dr. Livingstone was on an excursion in the interior, in 1851, a chief who resided two hundred miles from them asked, “Have you any smoke-soundings in your country?” When the river is in flood, the columns of vapour, resplendent in the morning sun with double, and sometimes triple, rainbows, are visible for a distance of ten miles. They are caused by a sudden compression of the water, and its

being forced through a narrow wedge-like fissure. The fall probably originated in an earthquake which produced a deep transverse crack in the bed of the river—which is a mass of hard basaltic rock, and which is prolonged from the left bank for thirty or forty miles. Dr. Livingstone's description will be most effective in his own words. He says:—

“It is rather a hopeless task to endeavour to convey an idea of it in words, since as it was remarked on the spot, an accomplished painter, even by a number of views, could but impart a faint impression of the glorious scene. The probable mode of its formation may, perhaps, help to the conception of its peculiar shape. Niagara has been formed by a wearing back of the rock over which the river falls; and during a long course of ages, it has gradually receded, and left a broad, deep, and pretty straight trough in front. It goes on wearing back daily, and may yet discharge the lakes from which its river—the St. Lawrence—flows. But the Victoria Falls have been formed by a crack right across the river, in the hard, black, basaltic rock which there formed the bed of the Zambesi. The lips of the crack are still quite sharp, save about three feet of the edge over which the river falls. The walls go sheer down from the lips without any projecting crag, or symptom of stratification or dislocation. When the mighty rift occurred no change of level took place in the two parts of the bed of the river thus rent asunder, consequently in coming down the river to Garden Island, the water suddenly disappears, and we see the opposite side of the cleft, with grass and trees growing where once the river ran, on the same level as that part of its bed on

which we sail. The first crack is, in length, a few yards more than the breadth of the Zambesi, which by measurement we found to be a little over one thousand eight hundred and sixty yards; but this number we resolved to retain as indicating the year in which the fall was for the first time carefully examined. The main stream here runs nearly north and south, and the cleft across it is nearly east and west. The depth of the rift was measured by lowering a line, to the end of which a few bullets and a foot of white cotton cloth were tied; one of us lay with his head over a projecting crag, and watched the descending calico, till, after his companions had paid out three hundred and ten feet, the weight rested on a sloping projection, probably fifty feet from the water below, the actual bottom being still further down. The white cloth now appeared the size of a crown-piece; on measuring the width of this deep cleft by sextant, it was found at Garden Island, its narrowest part, to be eighty yards, and at its broadest somewhat more. Into this chasm, of twice the depth of Niagara Falls, the river, a full mile wide, rolls with a deafening roar; and this is the Mosi-oa-tunya, or the Victoria Falls.

“Looking from Garden Island, down to the bottom of the abyss, nearly half a mile of water, which has fallen over that portion of the falls to our right, or west of our point of view, is seen collected in a narrow channel twenty or thirty yards wide, and flowing at exactly right angles to its previous course, to our left; while the other half, or that which fell over the eastern portion of the falls, is seen in the left of the narrow channel below, coming towards our right. Both waters

unite midway, in a fearful boiling whirlpool, and find an outlet by a crack situated at right angles to the fissure of the falls. This outlet is about one thousand one hundred and seventy yards from the western end of the chasm, and some six hundred from its eastern end; the whirlpool is at its commencement. The Zambesi, now not apparently more than twenty or thirty yards wide, rushes and surges south, through the narrow escape channel, for one hundred and thirty yards; then enters a second chasm somewhat deeper and nearly parallel with the first. Abandoning the bottom of the eastern half of this second chasm to the growth of large trees, it turns sharply off to the west, and forms a promontory, with the escape channel at its point, of one thousand one hundred and seventy yards long, and four hundred and sixteen yards broad at the base. After reaching this base, the river runs abruptly round the head of another promontory, and flows away to the east in a third chasm, then glides round a third promontory, much narrower than the rest, and away back to the west in a fourth chasm; and we could see in the distance that it appeared to round still another promontory, and bend once more in another chasm toward the east. In this gigantic zigzag, yet narrow, trough the rocks are all so sharply cut and angular, that the idea at once arises that the hard basaltic trap must have been riven into its present shape by a force acting from beneath, and that this probably took place when the ancient inland seas were let off by similar fissures nearer the ocean."

The whole district now drained by the Zambesi and its tributaries was probably, at one time, a vast fresh-

water lake, of which there are many traces extending over a tract which reaches from 17° to 21° south latitude. Almost the whole of this immense area is covered with a bed of tufa, more or less soft where it has been exposed to atmospheric influences. The waters of this great inland sea have escaped by means of cracks produced in its surrounding boundaries, at some remote period, by subterranean agency. The fissure of the Victoria Falls, for example, has probably contributed to the draining of an enormous valley, leaving only the deepest portion of the original sea, the Nyassa Lake. Almost all the African lakes are comparatively shallow, and are the remains of much larger bodies of water. The climate of Africa is therefore supposed, and with reason, to have been formerly much more moist than it is now; and the great equatorial lake regions are being gradually dried up by a process which has been in operation for ages. That the Nyassa has shrunk in its area is proved by the existence of varied beaches on its borders and by the deep clay strata through which several of its affluents flow.

The rocks in the central part of this great continent consist usually of a coarse grey sandstone, lying horizontally, or only very slightly inclined. Within this extensive sandstone deposit is a coal-field of vast but unknown extent, the materials of which were supplied by the tropical plants which grew on the low shores of the great inland sea whose existence we have supposed probable, and which must have undergone many changes. Yet Africa as a whole is the grand type of a region which has to a large extent preserved its ancient

terrestrial conditions during a period of indefinite duration, unaffected by any considerable changes except those which are dependent on atmospheric and meteoric influences. By far the greatest part of its vast interior has been unaffected by the great inundations to which the other continents have been exposed. Limestone, we believe, has not been found with marine exuviae, in any part of it; neither has chalk or flint been met with. The surface of it is free from coarse superficial drift. There are in it no traces of volcanoes; nor has its surface been much disturbed by internal forces, although in one or two places the primitive rocks have been protruded in isolated masses, as on the shores of the Albert N'Yanza and the great mountain groups of Kenia and Kilimanjaro.

It was supposed that the Rovuma, a river some leagues to the north, might afford a more easy access to the district of the Nyassa than the Zambesi and the Shirè, and might also prove to be more healthy, and better fitted for missionary work. Accordingly, Dr. Livingstone and Bishop Mackenzie entered the Rovuma in 1861, with the *Pioneer*, which, drawing nearly five feet water, proved to be too much for continued navigation. They ascended the river for five days; but besides finding that the draught of their vessel was more than the stream would afford, they encountered other difficulties by means of the intricate windings through which they were obliged to pass, and were therefore compelled to return. The valley of the Rovuma, so far as they saw it, resembles that of the Zambesi, but is on a smaller scale. The river was found to be unfit for navigation for four months in the

year, but, like the Zambesi, it might be available for commerce for the other eight months. In its lower course the river is a mile wide and from five to six fathoms in depth. There is little that is interesting in the aspect of its banks. Higher up, the scenery is described by Bishop Mackenzie as extremely beautiful, consisting as it does of finely-wooded hills two or three hundred feet in height within a short distance of the river. According to the natives, the Rovuma issues from Lake Nyassa, but none of them had ascended the stream far enough to prove it.

Four years having been spent in laborious exploration, attended with many and great difficulties, orders were transmitted by the Government in 1862 that the expedition should be withdrawn, and that Dr. Livingstone should return to England. The Government had been disappointed in various particulars—in the capabilities both of the Zambesi and the Rovuma for commerce; in regard to the prevalence of the slave-trade, and the extreme difficulty of suppressing it; in the lamentable failure of the Universities' Mission; and in the generally unsettled and dangerous state of the country. But the explorers had opened up acquaintance with a district of boundless capabilities, and had revealed the causes which shut it out from intercourse with the civilised world.

Dr. Livingstone asserts that he was the first to see slavery in its origin in this part of Africa, in which so many are first made slaves, and also declares that he had good opportunities of tracing it through all its revolting phases. It is carried on in connection with the trade in ivory, and from fifteen to twenty canoes

freighted with slaves for the Portuguese settlements have been seen at a time on the Upper Zambesi. Tribe is arrayed against tribe for the capture of slaves, and sometimes even family against family, and there are places in which every house is protected by a stockade. Tribes the highest in intelligence are found, in many instances, to be morally the most degraded—men freely selling their own wives and grown-up daughters. On the shores of Lake Nyassa the slave merchants were at the time of Dr. Livingstone's visit paying two yards of calico, worth about a shilling, for a boy, and four yards for a good-looking girl. Where such practices exist, the lowest barbarism must be the condition of the people. Dr. Livingstone blames the Portuguese Government for much of this. Spain, formerly the most inveterate of European offenders, has taken to heart the lesson of experience, and resolved to abandon for ever the abominable traffic in man; and Portugal is now especially branded with the stigma of this atrocious crime.

There is no room for doubt that the development of legitimate trade would prove far more profitable and beneficial in every way than the slave-trade. The capacity of the Eastern Coast of Africa for a large and lucrative trade is unquestionable, and, notwithstanding many discouragements, such trade has made considerable progress within the last thirty or forty years. In 1834 the island of Zanzibar possessed little or no trade; in 1860 the exports of ivory, gum, opal, and cloves, had risen to the value of 239,500*l.*, and the total exports and imports amounted to 1,000,577*l.*, employing twenty-five thousand three hundred and forty tons of shipping,

and this under the rule of a petty Arabian prince, for the Sultan is really nothing more. It may be long before the natives can be induced to cultivate extensively cotton and sugar for exportation, but there are many valuable natural products the preparation of which for the European market requires but little industry and no skill. There are hard woods which grow on the banks of the Zambesi and the Shirè which are very valuable. These may be obtained in any quantity at the mere cost of cutting, and they can be transported to the coast at all seasons without difficulty. The *lignum vitæ* attains a larger size on the banks of the Zambesi than has been known anywhere else. The African ebony, although not botanically the same as the ebony of commerce, also attains immense proportions, and is of a deeper black. It abounds on the Rovuma, within eight miles of the sea, as does the *fustic*, from which is extracted a strong yellow dye.

Dr. Livingstone's two expeditions have added largely to our geographical knowledge, and the facts which he supplies are important and interesting. In the latter of the two he entered and partly explored a region the hydrography of which requires to be thoroughly known before the great mystery of the source of the Nile is completely solved, for it is no doubt that in the district of the equatorial lakes the head-springs of the mighty river exist. What Livingstone has been enabled to accomplish in the course of his third expedition we must wait with patience to know, thankful, after many fears and anxieties about him, to know that he lives, and that the results of his explorations will in due time be forthcoming.

These great equatorial lakes seem to be vast reservoirs connected with one another. Baker's discovery of the magnificent lake (the little Luta N'Zigè of Speke) which he has appropriately named the Albert N'Yanza, gives fresh interest to the subject; for if the Albert N'Yanza should prove to be connected with the great Tanganyika, as it is now said to be, the source of the Nile is not, after all, the Victoria N'Yanza or one of its affluents, but must be sought for in a region many degrees to the south of that lake, or of any of its tributary streams. That such a connection exists between the Albert N'Yanza and the Tanganyika there is good reason to believe, for a party of Arab traders informed Captain Speke, while making a voyage on the Tanganyika, that the river which flows through Egypt issues from that lake; and an Arab merchant who had no reason for misrepresentation made a similar statement to Captain Burton, and gave such circumstantial details as tend strongly to establish the probability. A large river, he said, called the Marunga, enters the lake at its southern extremity, and, on a visit to its southern end, he saw a river which certainly flowed out of it, for he approached so near as to feel the influence of an outward current. Dr. Livingstone's information as also received from Arabs well acquainted with the Tanganyika goes in the same direction. On the sand, they drew for him the Nyassa discharging its waters to the south, but the Tanganyika to the north. He had been told moreover, in the course of his first missionary travels, by an Arab that he knew the Tanganyika well, that it was connected with another lake still farther north called Garague (Karagwè), and

King Kamrasi and the natives inhabiting its banks assured Sir S. Baker that the Albert N'Yanza was known to extend far to the west of Karagwè. Thus we are in possession, from four distinct and independent sources, that the Tanganyika has its issue in the north, and is therefore connected with the Albert N'Yanza.

The alleged difference of altitude (226 feet) between the two lakes is not a valid objection to this idea; for when we know that 1° Fahr. represents an altitude of 533 feet, a difference of level which is indicated by the fractional part of a degree may well be attributed either to some imperfection in the instrument or to defective observation. Dr. Livingstone suggested so long ago as his first book that the parting of the watershed of the Zambesi and the Nile might be somewhere between the latitudes 6° and 12° south, that the two rivers rose in the same region, and that their sources would probably be found at no considerable distance from each other. (*Missionary Travels*, p. 477.) If this supposition should be realised, a remarkable resemblance will exist between the two great rivers of Western Europe and the Zambesi and the Nile. The Danube and the Rhine have their sources very near to each other, but they diverge, the one, like the Zambesi, to the east, the other, like the Nile, to the north, both traversing a vast extent of country before reaching the sea.

This problem has, in all probability, been already solved, for Dr. Livingstone's instructions for his third expedition were that he should reach the Tanganyika and there give particular attention to its outflow. As the distance between the Tanganyika and the Albert N'Yanza cannot be great, he has no doubt already tested

the correctness of the information formerly received, as well as the surmises of Captains Burton and Speke, based on the reports of the natives. The question to be determined will be, whether the Albert N'Yanza is connected with the Nile; and if so, how? Captain Speke traced the river which flows from the Victoria N'Yanza for fifty miles only, but Sir S. Baker has by personal observation established the fact that it flows into the Albert N'Yanza, he having ascended its banks to the point at which Captain Speke left it—namely, the Karuma Falls. Baker saw, or imagined he saw, a river at a distance of twenty miles from the most northerly point which he reached on the Albert N'Yanza, as it seemed to issue from the lake and traverse the plain beyond; but such distant observation cannot be confidently relied upon. The Albert N'Yanza may be connected with the Nile by some great but hitherto undiscovered stream which communicates with the Bahr el-Ghazal, and this supposition is all the more probable when taken in connection with the information which Sir Samuel received from natives residing on the shores of the Albert N'Yanza, to the effect that the lake extends to the north-west for about forty miles, and then suddenly turns to the west, being gradually contracted, and that its extent is unknown. That the Bahr el-Ghazal may ultimately prove to be the true Nile is thus rendered extremely probable. In descending the stream from Gondokoro, on passing the Bahr el-Ghazal, it is the custom, Captain Grant informs us, for all boats to fire a gun as a salute, possibly a traditionary honour paid to the great source of Egypt's fertility. The river which flows from Gondokoro at its

junction with the Bahr el-Ghazal is only eighty or a hundred yards across, while the Bahr el-Ghazal is half a mile in width, and after the junction of the two streams there is an evident increase in breadth, the water thenceforward becoming purer, and the current being considerably augmented. (Grant's *Walk across Africa*, p. 380.) The river which flows past Gondokoro, and which Captain Speke traces from the Victoria N'Yanza, is, Dr. Beke tells us, known there, not as the Bahr el-Abyad, or White Nile, but as the Bahr el-Djebel, or Mountain River.

If it should be found that the Tanganyika is connected with the Albert N'Yanza, and that the Albert N'Yanza is connected with the Bahr el-Ghazal, by its westerly or any other affluent, it will follow that the Tanganyika, or rather the River Marunga, which enters that lake at its southern extremity, will form the true head water of the Nile, and the course of the mighty river will then be proved to extend through forty degrees of latitude, and the great lakes Tanganyika and Albert N'Yanza will be but the expansion of a majestic stream, the course of which from its fountain-head to its embouchure will exceed four thousand miles. (*Quarterly Review*, vol. cxix. p. 24.).

The complete solution of the great geographical problem may not be given to one explorer, nor will it perhaps be accomplished in one generation, but we are coming nearer and nearer to its determination. Captain Speke discovered the great Lake Victoria N'Yanza, and on the occasion of a second expedition, along with Grant, confirmed his previous observation, and found a river issuing from it, which, after a not

very lengthened course, has been ascertained by Baker to fall, in common with several other rivers as large as itself, into another enormous lake, now denominated the Albert N'Yanza. Of the effluent of this lake our information is yet defective. If the Lake Tanganyika should prove to be connected with the Albert N'Yanza, and the Albert N'Yanza by its westerly or other effluent with the great river of Egypt, to Dr. Livingstone may yet be reserved the honour of being the real discoverer of the source of the Nile, the probable region of which he pointed out long before any of the expeditions from the eastern coast of Africa had been undertaken; and, when we come into possession of the Journal of his third expedition, we may possibly find that he has made discoveries which will surpass in interest any that have yet been accomplished within the basin of the Nile. That the record of the results of his travels is safe, and in any event available, is matter of satisfaction. May he himself safely return to us, and be able to present them to the public in connection with his own personal presence in our midst!

CHAPTER XV.

STANLEY AND LIVINGSTONE.

MR. HENRY M. STANLEY, employed on the literary staff of the *New York Herald*, informs us that, being in Madrid on the business of his profession, he received a telegram on the 16th of October, 1869, from Mr. James Gordon Bennett, the proprietor of that journal, to the effect that he must "come to Paris on important business." With due speed he was in Paris, and in conversation with the sender of the telegram. Mr. Bennett intimated that he had resolved that Mr. Stanley should go to Africa and "find Dr. Livingstone." All expense should be provided; and he must find the traveller if alive, and procure accounts of him if he were dead. Stanley was not new to a life of adventure and risk, and he willingly consented. After performing certain other journeys and portions of work on behalf of his employer, he arrived at Zanzibar on the 6th of January, 1871. Zanzibar agreeably surprised him. With the exception of the sandy beach, the island seemed buried in verdure from end to end. Many dhows were making their way out of and in the bay, and towards the south there appeared the masts of several large ships, while to the east there was a mass of white flat-roofed houses. This was the city of

Zanzibar, the capital of the island. It had all the characteristics of an Arab city. Over the largest houses fronting the bay were the banner of the Sultan, Seyd Burghash, and the flags of the American, English, North-German Confederation, and French Consulates. In the harbour were thirteen large ships,—four Zanzibar men-of-war, one English man-of-war, two American, one French, one Portuguese, two English, and two German merchantmen, as well as many dhows from Johanna and Mayotte of the Comoro islands, and from Muscat and Cutch—traders between India, the Persian Gulf, and Zanzibar. Captain Webb, the United States Consul, cordially received him and hospitably entertained him. The most important Consulate is the British, and the Consul is Dr. John Kirk, formerly a companion in travel of Dr. Livingstone, and, notwithstanding Mr. Stanley's misunderstanding of him, no doubt still his friend and the friend of his enterprise and explorations.

The population of Zanzibar amounts to nearly 100,000; and that of the island altogether to about 200,000, including all races. In the city there are several classes which have an extended influence over the whole community: the Arabs, the Banyans—a sharp, money-making people controlling much of the trade of Central Africa—and the Mahommedan Hindis. These three represent the higher and the middle classes. They own the estates, the ships, and the trade. Negroes go to make up the mixed population, and these consist of the aborigines, the Wasawahili, Somalis, Comorines, Wanyamwezi, and the representatives of many of the tribes of Inner Africa. The

greatest number of foreign vessels trading with the port are said to be American ; after the American, the German, and after them the French and English. They bring American sheeting, brandy, gunpowder, muskets, beads, English cottons, brass-wire, china-ware, and other articles, and take away ivory, gum-copal, cloves, hides, cowries, sesamum, pepper, and cocoa-nut oil. There used to be a large business done in slaves, who were conveyed from the coast to Zanzibar, and thence carried to their ultimate destinations in the countries which still encourage this infamous traffic. It is to be hoped that present efforts to bind the authorities at Zanzibar to their promises in favour of the suppression of this trade will continue to be successful. Hitherto, the temptations of profit have made all treaties nothing more than a dead letter.

The organising of an expedition to Central Africa is always a matter of difficulty, and so Stanley found. He must take sufficient for his purpose and no more,—he must not be in straits, neither must he burden himself with more than enough. There were questions to settle about quality and quantity in regard to cloth, beads, and wire—there being no money in these countries; one description of article instead of money being of service in certain parts, while something different was requisite in another. He surveyed his store of “money,” consisting of such goods as have been named; but there were still to be provided food, cooking-utensils, boats, rope, twine, tents, donkeys, saddles, bagging, canvas, tar, needles, tools, guns, ammunition, equipments, hatchets, medicines, bedding, presents for chiefs, and many things besides.

One mistake he made, and it might have cost him the success of his enterprise. He engaged as his subordinates a couple of sailors, Farquhar and Shaw, who appear to have been worthless, drunken fellows, whose constitutions were already ruined, and who both died in the interior after having given him an immense amount of trouble. He was more fortunate with his natives, enlisting among his road escort of twenty men several of Speke's "faithfuls," headed by the famous "Bombay," who had the best of characters. In the course of a month Mr. Stanley had by great exertion got together his goods and their guard, his donkeys and horses, and had carried them over in four dhows to Bagamoyo, a port and caravan station on the mainland, across a channel of twenty-five miles. He had with him the means of paying his way and of buying food for the one hundred and ninety-two souls which formed his caravan; and all being in goods of various descriptions, it took him six weeks at Bagamoyo to start all these in five detachments on the road to Unyanyembe. A number of his men were armed; and these he called soldiers.

At Bagamoyo he found thirty-five men and a quantity of goods which had been despatched some time before, by Dr. Kirk, in aid of Dr. Livingstone, and who suddenly left for the interior when it was reported that Dr. Kirk had arrived in Her Majesty's ship *Columbine*. This speedy escape from censure was probably intended rather than accomplished; for Dr. Kirk himself in a despatch to the Foreign Office informs us that on his arrival at Bagamoyo he found the men "still living in the village," and that "by using his influence

with the Arabs, he succeeded at once in sending off all but four loads, and followed inland one day's journey himself." The remaining four loads, he afterwards arranged, were to be taken as far as Unyanyembe by an Arab caravan.

The island of Zanzibar is cut by the sixth parallel of south latitude. From Bagamoyo, on the mainland, there is a well-known caravan route, which leads in the first instance to Unyanyembe, a central trading station and settlement of the Arab ivory and slave merchants, and which lies in five degrees south latitude, and is three hundred and sixty miles in a direct line west of Bagamoyo, though Mr. Stanley's route, as he computes it, makes the distance actually travelled no less than five hundred and twenty miles. The next and furthest depôt of the Arab merchants is Ujiji, one hundred and eighty miles due west of Unyanyembe, and is on the shores of the great Lake Tanganyika. When the native tribes and their petty sultans are not at war amongst themselves or with the Arabs, the road to Ujiji from Unyanyembe is neither difficult nor dangerous for a well-organised caravan; but in case of war, it is beset with hazard, and a long detour must be made. This was Mr. Stanley's experience. But the road itself is easily found, and it is not difficult to travel it. Floods are the only natural obstacles, guides are readily procurable, and the traveller need never of his own accord lose a well-beaten track. But the European has to encounter the fevers, of which he will probably have several before reaching Ujiji; his followers may desert him or mutiny, or die of cholera, as did those sent to relieve Dr. Livingstone; his supplies may fail on account of unlooked-for delays, and he whose

cloth and beads and wire come to an end in Central Africa, is worse off than he who has no money in London or Paris. In dealing with his own men and with chiefs whose demands may be exorbitant, the traveller will have need of all his tact, temper, and courage, but by dint of these good qualities, he will, generally speaking, suffer only moderately from robbery and ill-treatment. The country between the coast and Tanganyika is well travelled by caravans; the tribute system with the different tribes is almost as well-organised as a customs' tariff; and the drunken village chiefs and sultans, who depend upon traders for all their luxuries, are wise enough to know that, if they rob and murder one caravan, another is not likely to come their way. Neither do the Arabs dare to kidnap along the route. Their slave-hunting grounds are in the distant interior, and it is quite an error to suppose that the country is desolated and uninhabited for several hundred miles, from the coast inwards. On the contrary, it is populous for a great part of the way from Bagamoyo to Ujiji, and the inhabitants are generally prosperous and well-armed with flint guns, at least as far as Unyanyembe, and it is the interest of all parties to keep the peace.

Lake Tanganyika lies five hundred and forty miles inland, and stretches north and south for nearly three hundred miles, having an average breadth of about forty miles. Lake Nyassa lies about three hundred miles to the west of it, and is known to belong to another watershed. One of the great problems which Livingstone has been endeavouring to solve is whether the Tanganyika waters have or have not any outlet into the Albert N'Yanza of Baker, and so into the Nile. The southern

extremity of the Albert N'Yanza appears to be nearly two hundred miles from the north shore of Tanganyika. But Livingstone and Stanley found that the Rusisi river, the great hope of the upholders of this theory of the Tanganyika connection, flows into and not out of the north end of the lake, and it now appears to be not improbable that the Tanganyika has no outlet at all, or at least that it has no outlet towards the north. But there is still another question, the answer to which will, as Livingstone hopes, bring the Nile sources as far down as 11° or 12° south, or one hundred and eighty miles below the southern extremity of the Tanganyika. The Chambesi, which is a distinct river from the Zambesi, which flows into the Mozambique Channel, rises, as Livingstone has found, in about eleven degrees south, and flows in a south-westerly direction into Lake Bangweolo, the southern shore of which touches the twelfth parallel of south latitude. Livingstone has traced the line of drainage from this lake by large rivers flowing north, first to Lake Moero, in the same latitude as the south end of Tanganyika, but about one hundred and twenty miles west of it, thence north-west to Kamolondo, a lake about two hundred and forty miles west of Tanganyika, and a degree, or thereby, south of the latitude of Ujiji, thence northwards to a point at which he was obliged to turn, and which brought him near an unknown lake. This unknown lake lies in the latitude of the northern head of the Tanganyika, and about the same distance west of it as Lake Kamolondo, and if there should be a river flowing, as Dr. Livingstone supposes there is, from this nameless water to the Albert N'Yanza, the southern shore of which

is probably not more than two hundred miles to the north coast, the connection between the Chambesi, rising in twelve degrees south, and the Nile, flowing into the Mediterranean in thirty degrees north, will be complete. But this final link in the chain has yet to be proved, and some geographers contend that the relative altitudes of the various waters will prevent it from ever being proved at all. But be that as it may, these are the localities of the great watershed which Dr. Livingstone has been exploring during the long years of his last absence, and which begins two hundred miles south of Tanganyika, sweeps round it to the west, and ultimately, perhaps, to its direct north and to the Nile.

It is eight years since Livingstone, in March 1866, left Zanzibar, and struck from the interior from Miki-dindy Bay towards Lake Nyassa, which is about three hundred miles inland, and about the same distance south of Zanzibar. He remained in the neighbourhood of this lake during the autumn of 1866. When he started, his caravan had consisted of twelve Sepoys and of Johanna and other natives, in all about thirty men, besides a number of camels, mules, and donkeys to carry his cloth, beads, instruments, and supplies. He soon lost all his animals; the Sepoys were a worthless and bad lot, and he was obliged to send them back to the coast; other natives deserted, and the Johanna men went off in a body and brought with them that fictitious story of the traveller's death which gave anxiety to many, but which was stoutly disbelieved by Sir Roderick Murchison. From Nyassa he went north-west to the country of King Cazembe, where he arrived early in 1867. He then explored the watershed of the river Chambesi and of

Lakes Bangweolo and Moero, and after being deserted by all but two of his followers, and experiencing many great hardships and dangers, made his way to Ujiji, on Lake Tanganyika, in March 1869. Thence he wrote those letters which, to the great joy of England, refuted the story of the Johanna men, and induced the Government in May 1871 to grant 1,000*l.* towards the relief of the traveller. Meantime, in 1868, Mr. Churchill, British consul at Zanzibar, had despatched supplies and medicines to Ujiji, and Dr. Seward had also sent forward some quinine and stores for the same place. In April 1869 Dr. Kirk sent fourteen men and a large caravan, and in February 1871 the expedition seen by Mr. Stanley at Bagamoyo, and which had been equipped with the Government money by Mr. Churchill and Dr. Kirk, was despatched, all for Ujiji. It is not known whether Mr. Churchill's and Dr. Seward's supplies, sent in 1868, reached their destination, but Livingstone appears to have wanted for nothing when, in June 1869, he quitted Ujiji, and went, in company with some Arab traders, to explore the distant Manyema country, on the west side of the Tanganyika. It was in this journey that he reached his farthest point north, and traced the watershed as far as the unknown lake. He was compelled to return because his men utterly refused to proceed further, and, in bitter disappointment, had to turn his back upon the great problem which he was on the eve of solving, making the weary journey of between four hundred and five hundred miles to Ujiji, from which he intended to start again with new men and fresh supplies. Writing to the Editor of the *New York Herald*, he says, "I thought that I was dying on my feet. It is not too

much to say that almost every step of the weary, sultry way, was in pain, and I reached Ujiji a mere ruckle of bones." This was in October 1870. He was more dead than alive, and had to endure the bitter disappointment of finding that the goods and men of Dr. Kirk's 1869 expedition, and to which he was trusting implicitly, had gone to the four winds. In the first place this expedition had been delayed, months and months, by the cholera, which had carried off many of its men; and when, finally, such of the goods as had not been plundered arrived at Ujiji, they were sold off, and the proceeds dissipated by "the drunken half-caste Moslem tailor" to whom they had been entrusted. The traveller had nothing left but "a few barter cloths and beads," beggary was staring him in the face, when, three weeks after his arrival in Ujiji, the *New York Herald* expedition appeared on the scene and all was well. The men and goods which had left Bagamoyo, shortly before Mr. Stanley, were still at Unyanyembe, detained by a war which Mr. Stanley had avoided by a long detour, and it is hard to say when they might have reached the forlorn traveller for whose succour they were intended.

Such were the circumstances connected with the loss of Livingstone, and such was the condition in which he was found.

Stanley's first misfortune after leaving the coast was the death of his two horses, by some mysterious disease, not by the bite of the tsetse. The donkeys also perished. The poor animals died from bad weather, overwork, disease, and crocodiles, and not one of them reached Ujiji. The country through which the route lay was of

varied aspect, dense forests, desert plateaux, many small villages, and the entire face of the land one vast field of grain. The road was a regular and beaten highway of trade; many Arab caravans were passed, with large quantities of ivory, and many slaves. Three weeks out of Bagamoyo, Stanley met Salim Bin Rashid, "bound eastward, with a huge caravan carrying three hundred ivory tusks," and he had something to say about Livingstone. He had met the wayworn traveller at Ujiji, had lived in the next hut to him for two weeks, described him as looking old, with long grey moustaches and beard, just recovered from severe illness, looking very wan; when fully recovered, Livingstone intended to visit a country called Manyuema by way of Marunga. But this was no news to Stanley, for later information had already reached Zanzibar and England that Livingstone had started on this journey to a far country, but had not yet returned. Had Livingstone been still in Manyuema when Mr. Stanley arrived at Ujiji, there would probably have been some news of him there, whether he were living or dead, for Manyuema is a trading country, and, in respect to a white man, intelligence travels very quickly in these parts. Praise is therefore due to Mr. Stanley, not merely because he found Livingstone, but especially because he forced his way through all hindrances, and dared great dangers in order to reach Ujiji, where he was nearly certain either to find the traveller or to obtain news of him.

In a month after leaving Bagamoyo, the caravan reached Simbamwenni, "the lion city," in the fertile and populous valley of the Ungerengeri. The grasping Sultana exacted tribute of several doti (four-yard pieces)

of cloth, and here Stanley was attacked with intermittent fever. It was the rainy season, and the weather was wretched; the donkeys and the porters floundered along, half drowned in the flooded swamps and rivers. Farquhar had gone onwards in charge of one of the detachments, and news came that he was ill, and that his caravan was disorganized. He was overtaken in a few days, and found laid up in his tent, suffering from a variety of ailments, and having squandered most wastefully a large portion of the cloth which he had with him. Shaw, the other sailor overseer, became sick also, and was lazy besides, and lagged with his detachment; men deserted, and donkeys sickened and died, but still the indomitable leader kept the caravan on the move, and made his way to the Mpwapwa hills: these presented beautiful views of wood and pasture, and the fertile plains abounded with villages. In one of these Farquhar was left, well cared for, but died in a few days.

Arriving at Ugogo, the Sultan exacted the uttermost tribute of doti. All through the kingdom of Ugogo there are extensive fields of grain, and a bold and independent people. The way was pleasant, but there were many village-sultans who claimed honga; the only method of progress was to pay them, and pass on. The agreeable was always mixed with its opposite—a porter would sicken of small-pox and be left by the roadside to die; a donkey would prove unable to carry its load, and must be abandoned; the porters would be on the verge of mutiny one day, and the next would be singing songs in honour of the "great master:" but notwithstanding all drawbacks, they proceeded through a country of happy pastoral aspect, the lowing of cattle and the

bleating of goats and sheep being heard everywhere, and entered Unyanyembe on the 23rd of June, 1871, ninety days from Bagamoyo, with flags flying, horns blowing, and guns firing, every soldier in a new tarboosh and a clean white shirt, and every porter with his best cloth about his loins.

The Arab merchants at Unyanyembe received Mr. Stanley with hospitable welcome; but the news of the place was serious—a certain Mirambo of Uyoweh had blocked the road to Ujiji, and declared that no caravan should pass through the country except over his dead body. This was ruin to the Arab trade, and the merchants resolved to clear the road at once by force of arms, to sally forth with their slaves, and make war upon Mirambo, till, as Soud, the son of Sayd, the son of Majid, said, “We have got his beard under our feet, and can travel through any part of the country with only our walking canes in our hands.” Stanley resolved to go with the Arab army, trusting that, after the defeat of Mirambo and his banditti, the road would be open towards Ujiji. The Arabs and their followers, two thousand two hundred and fifty-five in number, one thousand five hundred being armed with muskets, mustered their forces at Mfuto, a trading post and stronghold three days on the way towards Ujiji, where Mr. Stanley, who had been delayed at Unyanyembe by a bad fever, joined with his force of fifty men, and, leaving his goods at Mfuto, sallied out with the rest to engage Mirambo. They first of all took a palisaded village by storm, and two days later a forest chief was caught asleep, and his head “stretched backwards, and his head cut off, as though he were a goat or a sheep;” and then Soud bin

Sayd led five hundred men against Wilyankura, Mirambo's stronghold. Driven to his tent by a fever, Stanley remained with the main body, and was lying covered up with blankets, when the whole camp was suddenly thrown into consternation by the dismal news of the defeat and slaughter of Soud bin Sayd and half his force. Wilyankura had been captured, but the crafty Mirambo had laid an ambush, and massacred the Arabs and their followers as they were returning through the long grass, laden with more than a hundred tusks of ivory, sixty bales of cloth, and several hundred slaves. All that night the women of the camp howled for their husbands, and the next day there were stormy councils of war, ending in a general and sudden retreat to Mfuto. Mr. Stanley staggered from his tent to find himself deserted by all but seven of his own people. The donkeys were saddled and urged to a trot, and in an agony of pain and fever he followed the flying slaves and Arabs to Mfuto. Mfuto was reached at midnight. He found that all his men had arrived there before dark. Ulimengo, a bold guide who had exalted in his weapons and in the number of Stanley's men, and had been very sanguine of victory, had performed the eleven hours' march in six hours; Chowperreh, whom his master had regarded as one of the most faithful of his people, had arrived only half an hour later than Ulimengo; and Khamasi, "a dandy, and an orator, and a rampant demagogue," had arrived the third. Speke's "faithfuls" had proved as cowardly as any of them all. Only Selim, an Arab boy from Jerusalem, had proved brave and true. Shaw proved that he possessed a soul as base and mean, if not meaner, than that of any of the Negroes.

Mr. Stanley returned with the beaten army to Unyanyembe; Mirambo attacked the town, but was driven off. Not brooking this delay, Stanley determined to push for Ujiji by a southern detour, and so to circumvent Mirambo. He had to leave Shaw behind him, he being now incurably ill; and he had to pay very high for porters; but after a delay of three months in Unyanyembe, he finally triumphed over all his difficulties, and started for Ujiji on the 20th of September. Dr. Kirk's men, who had left Bagamoyo while he was there, had arrived at Unyanyembe on the 15th of May, a month before him. He offered to take the goods on with him to Ujiji, but Sheikh bin Nasib, to whose care they had been consigned, would not hear of this, being sure that the white man was going on to his death. Mr. Stanley, however, took the letter-bag, and went onwards, with a flying caravan of fifty-four men, carrying light loads of cloth, beads, ammunition, tents, medicines, and supplies. The march to Ujiji was a continuance of fever, desertions, the extortions of chiefs, with other delays and dangers. But the 3rd of November arrived, and it was a day to be remembered:—

“About 10 A.M. appeared from the direction of Ujiji a caravan of eighty Waguhha. We asked the news, and were told a white man had just arrived at Ujiji from Manyema. This news startled us all. ‘A white man?’ we asked. ‘Yes, a white man,’ they replied. ‘How is he dressed?’ ‘Like the master,’ they answered, referring to me. ‘Is he young or old?’ ‘He is old, and has white hair on his face, and is sick.’ ‘Where has he come from?’ ‘From a very far country away beyond Ugahha, called Manyema.’ ‘Indeed, and is he stopping

at Ujiji now?' 'Yes, we saw him about eight days ago.' 'Do you think he will stop there until we see him?' 'Sigue' (don't know). 'Was he ever at Ujiji before?' 'Yes, he went away a long time ago.'"

Mr. Stanley now pushed on, stealing through the villages by night and travelling through a fine game country. The broad waters of the Tanganyika were sighted on the 10th of November, and with guns firing and the stars and stripes flying, the *New York Herald* Expedition descended the hill and entered Ujiji. The news of the arrival of the white man's caravan had spread through the town, and the principal Arab merchants, Mahomed bin Sali, Sayd bin Majid, Abin bin Suliman, Mahomed bin Gharib, and others, were discussing the matter with Dr. Livingstone before the verandah of his house. Stanley says: "I pushed back the crowds, and, passing from the rear, walked down a living avenue of people, until I came in front of the semicircle of Arabs, in the front of which stood the white man with the grey beard. As I advanced slowly towards him, I noticed he was pale, had a grey beard, wore a bluish cap with a faded gold band round it, had on a red-sleeved waistcoat, and a pair of grey tweed trousers. I would have run towards him, only I was a coward in the presence of such a mob; would have embraced him, only he being an Englishman, I did not know how he would receive it; so I did what cowardice and false pride suggested was the best thing—walked deliberately to him, took off my hat, and said, 'Dr. Livingstone, I presume?' 'Yes,' said he with a kind smile, lifting his cap slightly. I replace my hat on my head and he puts on his cap, and we both grasp hands,

and I then say aloud, 'I thank God, Doctor, I have been permitted to see you.' He answered, 'I feel thankful that I am here to welcome you.'

So it was that Mr. Stanley on November the 10th, 1871, the 236th day from Bagamoyo, and the 51st from Unyanyembe, found Livingstone.

The post-bag which Mr. Stanley had brought from Unyanyembe had been just a year on the road from Zanzibar. It was now soon delivered, and the Doctor read letters from his children and friends and heard the great news of the world; the Arabs sent dishes of chicken and rice; a bottle of champagne carried up from the coast for the great occasion was produced, and Livingstone, who looked wan and weary, and had been complaining that he had no appetite, now ate like a hungry man, repeating, "You have brought me new life; you have brought me new life." This was on the first day. Next morning Mr. Stanley told Livingstone the origin and history of his journey, which excited in the traveller emotions of cordial appreciation and thankfulness.

At the time of Mr. Stanley's arrival, Livingstone possessed "but twenty cloths or so in the world," and, as he said himself, had "a near prospect of beggary among the Ujijians." It is true, the goods of Dr. Kirk's 1871 caravan were waiting at Unyanyembe, and in a few months, when the war with Mirambo was over and the roads were open, the Doctor and his five men would have had no difficulty in finding their way there with an Arab caravan, though he would have had to pay smartly for his escort. At Unyanyembe he would have heard news of the Royal Geographical expedition, and

when it joined him he might have resumed his journey with an excellent equipment, as he soon afterwards resumed it by means of other arrangements. But it ought to be remembered that Dr. Livingstone was in miserable health and spirits, and sinking; and that, although the relief brought him by Mr. Stanley soon restored him, the great traveller might otherwise have died at Ujiji. We speak merely of the results of the expedition organised by the *New York Herald*; with the motives and reasons by whose prompting it was at first suggested we have nothing to do. It may be that blended with these there was a sentiment of due regard to the credit and continued success of that journal. But mere commercial speculation might easily have found other fields, and the enterprise itself was truly generous and large-hearted, while it was courageously and well carried out.

Livingstone gave Mr. Stanley a general account of his explorations south and west of Lake Tanganyika, and particularly of those lakes and rivers of the connection of which with the Nile he has so firm a conviction. Geographers at home seem to be of opinion that he is upon the sources of the Congo, not those of the Nile, —the Congo being the great river which runs into the South Atlantic above Loanda. But this is a problem which remains to be solved. Livingstone had also much to tell of Rua and Manyuema, countries beyond Tanganyika, to which the Arab traders have only recently made their way, and where ivory is so plentiful that the people make their door-posts of great tusks. He could, moreover, speak of copper mines, and of the manufacture of a finely woven and dyed grass-cloth, as

well as of fertile districts dotted with towns and villages, in which the people had dwelt peacefully and happily till the Arabs came and desolated the land with the accursed slave-trade. He himself witnessed one of their horrible massacres, when Tagamoyo, a half-caste Arab, and his gang of armed slaves opened fire suddenly in a crowded market-place, killing some four hundred men, women, and children. Livingstone writes of the "sore heart made still sorer by the woful sights" he had seen in this journey; but expressly says that it was not these which deterred him from further exploring the country; but the conduct of his own followers, by whom he was "baffled, worried, defeated, and forced to return when almost in sight of the end of the geographical part of his mission."

On his way to Ujiji Stanley never turned to the right or the left; for, as he says, he had come to Africa, not to explore the country or to shoot game, but to find Livingstone. But Livingstone being found, and after a time well and strong and in good spirits, Stanley's men and stores enabled the two travellers to solve a geographical problem which lay at their doors, and the solution of which was Mr. Stanley's direct claim to the Victoria medal. It was well known that the Rusisi River joined the Tanganyika at its head, a hundred miles above Ujiji; but whether the river flowed into the lake, or out of it northwards to the Albert N'Yanza and the Nile, had not been determined. Sayd bin Majid's large canoe was therefore borrowed and loaded, and with a crew of sixteen of Stanley's men, Livingstone and he coasted the east side of the Tanganyika to its head, and found that the Rusisi flowed *into* the lake.

They were absent from Ujiji four weeks, and, with the exception of another attack of fever from which Mr. Stanley suffered, the cruise seems to have been most enjoyable. The shores were thickly dotted with fishing villages, sending out their flotillas of canoes, while the plains were occupied with pasturing herds of cattle, and the hills wooded or clothed with green grass, bearing on their lower slopes Indian corn, cassava, sweet potatoes, and other crops. The people seemed to be comfortable and happy, and, as Mr. Stanley says, it is sad to think of them as bought up by the Arabs for a couple of doti of cloth, and taken away from such homes to Zanzibar to pick cloves or do hamal work, and be at the mercy of unwise and unkind owners. The natives were in general well disposed, always excepting the exaction of the customary "honga;" but once or twice the cruisers found themselves in dangerous quarters. The Bakari people called to them to come ashore, threatening them with the vengeance of the great Wami if they did not. Of course they did not; and when they began to throw stones at the canoe, and one of their missiles came within a foot of Mr. Stanley's arm, he suggested that a bullet should be sent among them to teach them better manners, "but Livingstone, though he said nothing, yet showed plainly enough that he did not quite approve of this."

At Bemba the canoe halted that the men might chip off a piece of pipe-clay to insure a safe voyage—a Wajiji superstition generations old, if one may judge by the excavation which the observance of it has made in the chalk cliff. The natives seemed to be peacefully disposed, and the company in the canoe, going ashore,

made their breakfast and waited; but ere long the drunken son of the chief came upon them, and by and by the father, also intoxicated, with a number of the people, and threatened to kill them, because the son of a former chief had been murdered at Ujiji. Livingstone was absent, having ascended a hill the better to see the country, and Stanley was disposed to fight; but his more experienced companion, having returned, though with difficulty, by much tact and kindness succeeded in preserving the peace. The chief accepted their present, and they went on their way.

They returned to Ujiji on the 13th of December, 1871, and several plans having been proposed and discussed, Livingstone finally resolved to accept as far as Unyanyembe the escort which was offered by his companion, and to wait at that place until the arrival of the men and stores necessary to enable him to resume his journey, and which Mr. Stanley undertook to forward to him immediately upon his arrival at Zanzibar. To wait at Unyanyembe was more especially needful in regard to the men, since, in accordance with Mr. Bennett's instructions, "to help him should he require it," Stanley was about to make him a present of so large a quantity of stores that only a few extra articles would be necessary. Before leaving Ujiji Livingstone began writing up his "Mammoth Letts's Diary" from his field notebooks. He wrote also to his friends, and wrote also two long letters which heartily thanked Mr. Bennett, and which were in accordance with the special correspondent's instructions, to "get what news of his discoveries you can."

In order to avoid the Mirambo war which was still

raging along the ordinary road to Ujiji, Mr. Stanley, who had travelled it, proposed a voyage of some sixty miles down the lake, that they should strike inland from Cape Tongwe to his former track, and follow its semicircular sweep to Unyanyembe. The Doctor agreed, and the course answered perfectly. They kept Christmas-day at Ujiji with royal fare of mutton from fat broad-tailed sheep and goats, with zogga and pombe, eggs, fresh milk, plantains, singwe, fine corn-flour, fish, onions, and sweet potatoes, and on the 27th of December the two canoes, hoisting, the one the American, and the other the British flag, left Ujiji. Cape Tongwe was safely reached, and the land journey commenced on the 7th of January, 1872—Unyanyembe being entered on the 18th of February, fifty-three days from Ujiji. On the road Mr. Stanley was racked with fevers, and Dr. Livingstone suffered from sore feet, but marched and ate "like a hero," and Mr. Stanley bears witness to his great powers of travel, his knowledge of rocks, trees, fruits, and everything concerning Africa, as well as his skill in "camp-craft and all its cunning devices."

Letters and papers for both travellers had met them a few marches before Unyanyembe. Dr. Kirk's caravan was still waiting. The provisions were in bad order, had been robbed, and were altogether in an unsatisfactory condition. Some shoes and stockings which had been sent by a friend, greatly delighted Livingstone. "He tried them on, and exclaimed, 'Richard is himself again.'" Stanley now gave Livingstone forty loads of stores and supplies, making, with the thirty loads sent by Dr. Kirk, a quantity sufficient for four years.

Mr. Stanley left for the coast with Livingstone's

letters and a sealed diary, and his own journals, on the 14th of March, and reached Bagamoyo on the 6th of May. The up-journey over the same ground had taken one hundred days, but the homeward march was accomplished in fifty-three. Mr. Stanley did good service to Livingstone in thus hurrying to Zanzibar to despatch as soon as possible the fifty men, the arms and ammunition, the nautical almanacs, the chronometers, and the other supplies required before the traveller could start upon the final and decisive exploration of the great watershed he has discovered.

At Bagamoyo Mr. Stanley found the Royal Geographical Society's expedition, and all the world knows how Lieutenant Dawson and his subordinates threw up their commands in turn; and how a costly expedition for which Dr. Livingstone, in his last letter, says that he could have found plenty of work, came to a fruitless end. The Geographical Society condemned this precipitancy on the part of Lieutenant Dawson as a "lamentable error of judgment," and there the matter had as well be left.

Mr. Stanley, before leaving Zanzibar, enlisted men and organised with the English money and stores available, and the co-operation of Mr. Oswell Livingstone, the Doctor's son, who had been a member of the Geographical Society's expedition, the additional caravan required by the traveller, and saw it start for Bagamoyo and the interior on the 17th of May. The last news from Dr. Livingstone is dated Unyanyembe, July 1st, four months all but a few days after Mr. Stanley left him. He was still waiting for "the fifty men," who must soon have joined him, so

that he and they are now in all probability in the midst of the new explorations. In this letter Dr. Livingstone informs Lord Granville that his purpose in this new journey is to round the south end of Tanganyika, proceed to Lake Bangweolo, and thence "go straight west to the ancient fountains reported at that end of the watershed," visit the copper mines of Karanga, lakes Lincoln and Kamolondo, and thence retire along the latter lake to Ujiji and home. The "ancient fountains," Dr. Livingstone thinks, may be the uttermost source of the whole Nile system referred to by Herodotus. It must be noted that this route is devoted to the verifying of the courses of the watershed which Dr. Livingstone traced from 12° south to 4° south, a few miles short of the unknown lake near which he was compelled by his men to turn. But the extent of "the large, reedy lake" itself and the direction of its waters, whether north to the Nile or west to the Congo, such a journey as Dr. Livingstone proposes will not resolve. Unless he extend his programme, there will still be room for the work of "the Congo-Livingstone expedition" sent out by the Royal Geographical Society.

When Mr. Stanley arrived in England, he was received with a cordial welcome by the general public, and honoured in many ways. Unhappily the Geographical Society and he did not for a short time understand each other, and strong words were employed by both parties; but time and explanation and personal courtesies softened down asperities, and the Society cordially awarded him the Victoria medal, while Her Majesty the Queen accorded him a personal interview,

and presented him with a valuable memento of her appreciation of his great achievement, and of the interest which she takes in the welfare and the success of that great Englishman for whose relief and comfort he had done and dared so much.

The Royal Geographical Society soon afterwards came to the conclusion that, to be at all sure of helping Livingstone, and in order to the complete opening up of Africa, an expedition ought to start at once from the western coast and the mouth of the Congo. As may be seen from any map of the continent, the great river Zaire, or Congo, flows into the Gulf of Guinea, and its channel, so far as traced, comes down from those same blank regions, of which Livingstone's discoveries are filling up the farther or eastern side. If the Lualaba does not emerge by the mouth of the Congo, it does not flow westwards at all; if it does, and Livingstone should find himself upon the upper waters of this stream, an expedition sailing from its mouth would have the best chance of aiding him, and would at the same time have the opportunity of exploring the most mysterious country of Africa. Much might be accomplished in such an enterprise for two thousand pounds, and this sum has been most generously promised and paid by Mr. Young, an old friend of Livingstone's, and who has also since added most munificently to his previous gifts. The leader of the expedition is Lieutenant Grandy, R.N., an officer who has had much experience in the African rivers, and with the Kroomen in the repression of the slave-trade. The undertaking is called the "Congo-Livingstone Expedition"—a designation which emphasises its double object—namely, to complete, if

possible, the survey of this great stream, and to convey succour and comfort to the great traveller if, as the geographers confidently believe, he is really all the while upon the upper waters of the Congo, and not upon those of the Nile. The party started from St. Paul de Loanda, and is now engaged in the work assigned to it.

The Zaire, or Congo, is a magnificent river, more wonderful than the Nile even, if indeed the Lualaba feeds it. In any case, it is one of the greatest puzzles of African chartography; for when the slate cliffs, which rise one hundred and forty miles from its mouth, are once passed, it broadens out into a majestic tide of five miles wide, with an extraordinary depth, while the verdure and richness of its upper reaches are amazing. Captain Tuckey did not ascend much higher than the slate-rocks, and the "shellals;" but he saw a wonderful region, and it was said that beyond this lay a most populous, fertile, and salubrious district, unvisited by the foot of any European; although by all accounts the very garden of the Libyan continent. Marvellous forests, strange animals, picturesque scenery, nameless but precious productions, and vast swarms of men waiting for trade and knowledge, are said to be found in that round white blot which still marks the best map of Africa. It may or may not be that Webb's Lualaba and the large volume of Lake Lincoln pour into the mighty and strange stream which, in the dry season of Loanga, often swells suddenly to some seven or eight extra feet of broad flood. But assuredly the Zaire conceals notable secrets from science; and while it may probably lead Lieutenant Grandy and his com-

panions to Livingstone's ground, it is sure to conduct any competent explorers to most valuable discoveries.

Lieutenant Cameron and another party are engaged in providing for the Doctor's relief, and in carrying forward his explorations in connection with Lake Tanganyika.

Her Majesty the Queen has been graciously pleased to grant to Dr. Livingstone an annual pension of 300*l.*, in acknowledgment of his great services.

* * * *

Thus far had we written when intelligence reached this country to the effect that the great traveller was dead. That intelligence was conveyed in such terms as, after due consideration of the particulars which were stated, produced the conviction, in most minds, that it was true. There was indeed some amount of controversy and doubt on the part of a few. Sir Bartle Frere, Dr. Kirk, Mr. Moffat—the traveller's father-in-law—and others, hesitated to believe the report; but their hesitation probably arose from the esteem and affection with which they regarded the deceased, and their consequent unwillingness to realise the fact that they had lost so dear a friend. They based their hopes upon the apparent impossibility of his having reached the place at which he was said to have died, it having been known what routes he had intended and had followed; that similar reports had been circulated before—they being false, and that no European had been present with the natives who had witnessed the reported decease.

The intelligence having originally been brought to Unyanyembe by Chuma and Sussa, both of whom

Mr. Stanley found faithfully adhering to the traveller in all his difficulties—they being also, at the time of his death, two of the Doctor's most faithful attendants (the former his personal servant)—and that intelligence being of so minute and peculiar a character, the traveller's own son, who was in Africa when the news reached him, at once received the report as true, and mourned for his father as for the dead.

Lieutenant Cameron, of the Livingstone expedition, under date Unyanyembe, October 13th, 1873, wrote home the particulars of which he had been informed. He tells us that his knowledge of the details had been obtained from Chuma, who stated that when he left the caravan to hasten onward with the painful news, they were utterly destitute from want of provisions; that they had passed the northern shores of Lake Bemba (Bangweolo), and arrived at about 10° S. lat., on the Luapula, when the Doctor was attacked with dysentery, which carried him off in about ten days or a fortnight. His attendants had embalmed the body in their own rude fashion, and were bringing it along with them. They had also two boxes of books with them, and there was also another at Ujiji, which the Doctor had told them before he died likewise to procure and to take with them to the coast. Cameron intimated in his letter that, as the caravan consisted of seventy or eighty men, he intended to send part down to the coast at once with the body, and to take part to Ujiji, to bring back the box. The letter concluded by stating that Livingstone had first reached the middle of the shore of Lake Bemba. Being unable to cross, he had doubled back and rounded the lake, crossing the Chambesi and

three other rivers flowing into it. He had then gone, as Cameron believed, looking for the fountains of Herodotus, and, as he also thought, had crossed the Luapula to the eastward, marching in a fearfully marshy country, with the water for three hours at a time above his waist. Ten of the men connected with the caravan had died, and several had run away.

And thus closed the earthly career of one of the greatest explorers ever known. Her Majesty the Queen has been graciously pleased to grant a pension of 200*l.* to his children. His mortal remains are worthy of the greatest honour which England can give them, and of the most sacred sepulture in England which the placing of them side by side with our most deeply revered dead can afford them. It is proposed that on the arrival of his body, it should be buried in Westminster Abbey. His name will ever be a glory to his own country; and he was the best and truest friend of Africa whom the sable children of that great continent ever possessed among the children of Japheth. He has closed his course while still engaged in his lifelong task of opening up to light and knowledge those unknown regions in the welfare of which he was interested so deeply. It is matter of hearty thankfulness that he has not perished by the hand of man, or been the victim of treachery on the part of those for whom he cared.

He has died, as he must many times have expected to die, with his weary feet still treading the unmapped forest-paths and river-banks of the African wilderness. But he had faced the likelihoods of a "death in harness" far too often not to have been prepared for it; and

much as he would have valued the presence with him at the last hour of those who were dear to him, and desired that they should receive his final farewells and close his eyes, yet we may be well assured that he breathed his last with calm resignation to the will of Heaven, and with all the gladness of the good servant who knows that the hour has come for him to "go home and take his wages." Though alone, he was yet not alone. He had been accustomed, for years at a time, to wander in those deserts with none near him who could fully understand him—none save One, and, with that One Great Solitary Intelligence ever by him, he had full communion of spirit with none besides. He was with His servant at the last, let us not doubt. And if it be indeed true, as we know it to be from the highest authority, that there are creatures of a high intellectual and moral order who are "ministering spirits to the heirs of salvation," we may well believe that his lowly tent death-bed was not unsurrounded by those who, receiving his last sigh, willingly bore away his spirit with them that he might share the glory of their home of light.

Mr. Stanley has the melancholy satisfaction that he was, in all probability, the last man of his own race whom the traveller ever saw, and his parting adieus to him were the sounds in which the notes of his native tongue last fell upon his ear.

His countrymen have longed beyond measure to welcome him back, with his toils all consummated, and to hear the story of his untold travels from his own lips. It was a great event to hope for, and the whole world would have joined with us in honouring the renowned

explorer of the African interior. But now nothing remains for us but to honour his dust, to revere his memory, and to follow up the work which he has so well begun. After all, there was a fitting propriety in Livingstone's death. Nothing tame or commonplace mars his grand record. No tedious sequel of feeble old age contrasts with the iron manhood of his prime. At the last league of his vast journeyings, while looking for the fountains of the Nile, and probably near them, he has gone to that celestial bourn whence "no traveller e'er returns."

No man ever better did his life-work or kept a purer and kinder heart along with courage so dauntless, endurance so heroic, and purpose so resolutely fixed. In all positions he was a real man, a true friend, and a sincere Christian. The number of his private friendships was very large. Wherever he went he formed friendships, both among black men and white, and those friendships were lasting. He never ceased to regard himself as a missionary. In all his wanderings, he was fain to embrace opportunities of making known the true God, and of preaching the Gospel of His Son. Indeed, after he was in the eyes of mankind only the traveller, he was in some respects more the missionary than he had ever been while doing ministerial work at one station—he carried Divine truth into "the regions beyond," and did not thus encroach upon any "other man's line of things made ready to his hand."

The geographical work which this one indomitable, lion-hearted, true-souled man has achieved can only be estimated by those who know the map of Africa as Livingstone found it in 1840, and that same map as

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enriched by his wonderful tracks. Twice he crossed the continent from sea to sea on foot; and when Sir Roderick Murchison welcomed him home, in 1856, he had travelled already over eleven thousand miles of unknown region. In 1858 he started again, exploring Lake Nyassa, and again he quitted our shores, in the end of 1865, on his last great enterprise, which has opened up an entirely new country beyond Lake Tanganyika, with rivers, inland waters, and fair uplands, destined one day to be the seat of a happy civilisation. Respecting these last explorations we cannot now have the advantage of the traveller's own vocal narratives and descriptions, as we had in reference to the former journeys. But the results of this third expedition are doubtless secured by means of the sealed diary brought home by Mr. Stanley, and which was "to be opened only in the event of his death," and also by the help of the later papers contained in the boxes to which allusion has already been made.

When Africa is free from the fear of the man-stealer, when her marvellous products are cultivated and manufactured or exported by peacefully industrious tribes, when the Gospel which he sought to introduce shall be widely known, then shall be remembered in every negro village the "good white man" who gave his life away that he might bring blessing to the homes of the black men, and do good to this great land. The name of Livingstone will be to Africa like that of Cadmus to Europe, or of Columbus to America.

CHAPTER XVI.

SIR BARTLE FRERE AND HIS MISSION.

LITTLE more than a hundred years ago Granville Sharpe gave to the world the result of his inquiries into the law of England on the toleration of slavery in the United Kingdom. In 1729, the then Attorney and Solicitor-generals, Yorke and Talbot, gave it as their opinion, that a slave, coming to England, did not become free, but might be legally compelled to return to his master. After a careful examination of the subject, Granville Sharpe concluded "that the sentiment of Lord Chief Justice Holt, that as soon as a negro comes into England he becomes free, might safely be preferred to all other opinions." Soon afterwards, the action brought on behalf of the negro Somerset, afforded an opportunity of testing the correctness of this opinion, and for the establishment, as a rule of law, of Lord Chief Justice Holt's now well-known judgment. Least prominent in the contest which led to this result stands the figure of Granville Sharpe, the prosecutor, who, although its real main-spring, carefully concealed his own connection with it, lest so humble a name should weaken a cause so momentous. Yet poor as he was, and engrossed with the duties of a daily occupation, he supplied the money,

the leisure, the perseverance, and the learning required for this great controversy. A hundred years have passed away, a century marked by events as important as any that have transpired in the history of the world, and among them no landmark stands out more conspicuously than the monument which records the history of the abolition of the slave-trade. When a few earnest men were found whose hearts bled for the wrongs of Africa, and whose hands were strong to redress those wrongs, foremost among them stood Granville Sharpe, Clarkson, and Wilberforce. We now witness the result of these men's labours and thankfully rejoice in it.

It was in 1789 that Mr. Wilberforce first proposed, in the House of Commons, the abolition of the slave-trade; but twenty long years of labour and sorrow were consumed before his efforts were crowned with success. His bill was lost by a large majority. But he returned again and again to the attack, and the House of Commons, in 1794, for the first time passed a bill for the immediate abolition of the slave-trade; but this was lost in the House of Lords. Still, Wilberforce persevered, amid many discouragements and repeated losses of his great measure, till finally, in 1807, the bill was passed which condemned for ever the trade in slaves. Twenty-six years afterwards the abolition of slavery in all British dominions took place, and the example and influence of England soon secured from all European powers treaty-engagements by which trade in African slaves was declared to be piracy and punishable as such. Under these treaties the African squadron was maintained, and mixed courts instituted

at various ports around the African coast, for adjudging all cases of capture or seizure of vessels engaged in the trade. By such means, the slave-trade of the West Coast of Africa has become a thing of the past.

But while this happy result is chronicled concerning the old Atlantic slave-trade—now for other reasons, and to the credit of strong principle, completely at an end—the annual reports of the British Consul at Zanzibar, and the despatches of the naval officers of the few vessels which form the East African squadron, tell a different tale. From these reports and despatches we obtain particulars of the trade in slaves carried on between the east African coast and ports on the Persian Gulf, the southern shores of Arabia, and the Red Sea. Dr. Livingstone bears testimony, speaking from personal observation, of the horrors and atrocities which accompany the slave raids made to supply this trade; and all other recent travellers corroborate his testimony.

It was in the year 1822 that the attention of the British Government was first especially called to the traffic in slaves carried on nominally between the African and Persian dominions of the Imaum of Muscat, but in reality between his African dominions and the very ports on the Red Sea and the Persian Gulf to which slaves have till now been conveyed. The dominions of the Imaum at that time comprised the petty state of Muscat on the southern shore of the Persian Gulf, and a large portion of the African coast, extending from Cape Delgado, at about 11° south latitude, to a port called Jubb, about 1° south of the equator, including the large and important islands of Zanzibar, Pemba, and Mafia. The British

Government, while declaring its intention of suppressing foreign slave-trading, refused to interfere with slavery as a domestic institution, and accordingly, in the case of the Imaum of Muscat, resolved to permit the slave-trade between port and port in his own dominions; and a treaty to this effect was arranged between our Government and the Imaum. This treaty, dated 10th September, 1822, stipulates that the Imaum will abolish the trade in slaves between his dominions and every Christian country. By the treaty and a subsequent convention, authority to search and detain Muscatian vessels was given to Her Majesty's ships, and the ships of war belonging to the East India Company; and by a further agreement, concluded between the Imaum of Muscat and Her Majesty the Queen, on the 22d of October, 1845, the Imaum agreed to prohibit, under the severest penalties, not only the export of slaves from his African dominions, but also the importation of slaves from any part of Africa into his dominions in Asia. By that treaty permission is granted to our cruisers to seize and confiscate any vessels carrying on the slave-trade, except only such as are engaged in the transport of slaves from one port to another of the Imaum's African dominions.

Upon the death of the grandfather of the present Imaum, his dominions were divided between his two sons, one retaining the Persian, and the other succeeding to the African territories, with the title of Sultan of Zanzibar. In consideration of the superior wealth and extent of the African dominions claimed by the Sultan of Zanzibar, it was ultimately agreed, after many disputes, that he should pay to his poorer

brother, the Imaum, an annual subsidy of about 8,000*l.* sterling. Subsequent events have shown that the particular source whence this subsidy was to be drawn was the royalty derived by the Sultan from the slave-trade, of which he had the keys.

The northern slave-trade is carried on entirely by Arabs, and the chief points between which it is pursued are from the mainland opposite and to the south of Zanzibar, to the islands of Zanzibar and Pemba, and thence to the Red Sea and the Persian Gulf. The dhows used in the trade are rapid sailers before a wind, and carry as many as two hundred and fifty slaves. The horrors of the capture, the land-journey, and the sea-passage are most appalling. The port of Quiloa, or Kilwa, lies about one hundred and fifty miles south of the island of Zanzibar, and is the emporium or great mainland mart where thousands are exposed for sale, and whence they are shipped for Zanzibar. On their arrival at Zanzibar, the majority of the slaves pass into the slave-market. Many are at once consigned to their Arab purchasers, who have come down from Arabia with the northerly monsoon, and have hired houses for the reception of their purchases. For every slave thus brought to Zanzibar, the Sultan receives a royalty of two dollars, so that his interest has been concerned in the maintenance of the traffic. Dr. Livingstone says, under date the 11th of June, 1866, speaking of Zanzibar: "This is now almost the only spot in the world where one hundred to three hundred slaves are daily exposed for sale in open market. This disgraceful scene I have several times personally witnessed, and the purchasers were Arabians or

Persians, whose dhows lay anchored in the harbour, and these men were daily at their occupation examining the teeth, gait, and limbs of the slaves, as openly as horse-dealers engage in their business in England." In a letter dated Zanzibar, the 4th of October, 1868, Mr. Consul Churchill states, that for the five years terminating September 1867, there had been exported from Quiloa ninety-seven thousand two hundred and fifty-three registered slaves. There had also been from three thousand to four thousand smuggled every year from various parts of the mainland; so that the total amounts to about one hundred and fifteen thousand slaves, in five years, who have reached the coast, and have been shipped for Zanzibar, Arabia, and other places. Dr. Livingstone again says: "Let it not be supposed for an instant, that those taken out of the country represent all the victims; they are but a very small section of the sufferers. Besides those actually captured, thousands are killed and die of their wounds and famine, driven from the villages by the slave raid; thousands in internecine war waged for slaves with their own clansmen and neighbours, slain by the lust of gain, which is stimulated by the slave purchasers. The many skeletons we have seen amongst rocks and woods, by the little pools, and along the paths of the wilderness, attest the awful sacrifice of human life which must be attributed, directly or indirectly, to this trade of hell. We would ask our countrymen to believe us when we say, as we conscientiously can, that it is our deliberate opinion, from what we know and have seen, that not one-fifth of the victims of the slave-trade ever become slaves.

Taking the Shirè valley as an average, we should say, not even one-tenth arrive at their destination."

Within the last ten or twelve years more attention has been given by our authorities to the subject; and, in addition to the watch maintained by our small squadron, various measures have been urged upon the Sultan, the adoption of which, it was thought, would materially aid the efforts of our cruisers. Persons acquainted with the traffic give it as their opinion that the trade has suffered no palpable check because of the protection afforded by the British ships over the first and most difficult half of the sea-voyage, it being pretended by the dealers that these slaves were for home service. But this has been a false pretence, and, aware of the fact, Lord Russell in a despatch dated 14th March, 1864, says, that "Her Majesty's Government do not claim the right to interfere in the status of domestic slavery in Zanzibar, nor with the *bonâ fide* transport of slaves from one portion of the Sultan's territory to another, so long as this latter traffic shall not be made a cloak to cover the foreign slave-trade."

It was the conviction that this was systematically being done, that induced the Government in November 1872 to send a special mission, under Sir Bartle Frere, to Zanzibar, to demand an entire stoppage and cessation of the slave-trade. It could not be credited that so many as an average of twenty thousand slaves a year could possibly be required for the supply of the domestic demand in Zanzibar; and it was believed that nothing short of the entire suppression of the traffic would suffice for the protection of the poor people who were its victims. Sir Bartle Frere was especially

qualified for such a trust as that which was reposed in him. At an early age he had entered the Civil Service of India, and in that service had passed through every grade, during a residence of upwards of thirty years, until he reached the highest dignity, the government of the presidency to which he belonged. His government had been most successful; and he was a man of vigorous understanding, strong tenacity of purpose, a kindly disposition, a genial manner, and sympathy with suffering. He was, besides, well supported in his present undertaking, by a staff of officers, some of whom were competent geographers, who intended to further explore the African interior.

Having used his influence at Aden and Bombay, in a manner the results of which were favourable, he proceeded to Zanzibar. The Sultan, Syed Burghash, was not at once amenable to reason. He clung to the old treaty of 1845, and officially proclaimed that the ports were open to incoming and outgoing slaves; but it was seen by the traders who were especially under influence from Bombay, that the British Government was in earnest, and no laden dhows came in and none went out; and the Customs' receipts fell off accordingly. That fact must have helped to open the Sultan's eyes. He had said that his religion would not permit him to grant Sir Bartle Frere's demands, and he had intimated that his people would not endure the proposed restriction. He had indeed been pleasant in all the interviews held with him, and had not objected to the British envoy's assertion that "the sea was God's highway, and ought not to carry slave-ships upon it." But his officers, he said, would not

permit him to abolish the slave-trade. At first, therefore, he would do nothing—would promise nothing. But the course pursued by the traders enlightened him. These traders were in constant intercourse with places and persons desirous of standing well with this country, and they durst not, therefore, oppose the wishes of the English Government in the matter of the slave-trade. To the Sultan himself the profits of legitimate commerce were greater than those which were derived from this branch of traffic, and he was not able to brave the danger which now threatened his interests. When the ships of Her Majesty's squadron anchored off Zanzibar, and it was seen that the British Government meant what it said, even the chiefs of the Sultan preferred a quiet arrangement to a blockade. On the 5th of June, 1873, the new treaty was signed by the Sultan, and even the home importation of slaves at Zanzibar is therefore now at an end.

So far as this country is concerned, having once embarked in this enterprise, there was no alternative but to prosecute it to its full completion. The Sultan of Zanzibar could not be permitted to defy the British Government. The righteous character of our cause, supported by political considerations, made it imperative that we should overcome the Sultan's opposition. If we had faltered, the evil assailed by Sir Bartle Frere would not only have redoubled its intensity at Zanzibar, but the iniquity of the slave-trade would have been encouraged from the Mozambique channel to the Gulf of Suez, from Bab-el-Mandeb to Bushire. Every little state would have been tempted to imitate Syed Burghash; and British power, so

essential to maritime peace in Oriental waters, would have been discredited. But all this has been stopped at its source by the treaty at Zanzibar. Nowhere else did Sir Bartle Frere find the least resistance. Syed Toorkee, the ruler of Muscat, readily acceded to his proposals; and that fact alone, when reported to Syed Burghash, must have conjured up at once a vision of possible dethronement and exile, and the restoration of a union between Muscat and Zanzibar under the rule of Syed Toorkee. Nor could the recusant Sultan be indifferent to the fact that no Moslem potentate either could or would support him. The Sultan of Turkey, the Shah of Persia, the Khedive of Egypt, the semi-piratical Arab chiefs on the Persian Gulf, even the small states of Eastern Africa, are all in friendly intercourse with this country—and how could he stand alone? No doubt a main consideration must have been the squadron under Admiral Cummings, at anchor off the island; and never was a display of irresistible force made in a juster cause. A new era on the Eastern Coast of Africa may not date from the 5th of June, 1873, but, in closing the slave markets on that day, we have completed the work begun on the West Coast, and have done our part in striking a decisive blow at the greatest curse which has afflicted a vast continent.

CHAPTER XVII.

SCHWEINFURTH.

DR G. A. SCHWEINFURTH was born at Riga, in December 1836. His father was a merchant. He studied at Heidelberg and Berlin, and, having become Doctor of Philosophy, devoted himself to the science of botany, of which he had been fond from his boyhood. This passion appears to have been generated in him by one of the masters of his first school, who, being the son of a missionary in South Africa, was accustomed to describe with enthusiasm the plants and animals of that country. This preference was afterwards encouraged and strengthened by the fact that after he had arrived at manhood, a collection of African plants was placed in his hands for classification and arrangement. These had been collected, in 1860, by the young Freiherr von Barnim, who had, in company with Dr. Hartmann, made a journey in the region of the Nile, and had fallen a victim to the climate. As Schweinfurth day by day studied these preserved specimens, he longed to visit the scenes in which he might look upon them in all their beauty and glory. He therefore, in 1863, went to Egypt that he might gratify this desire, and advance the honours of the science which he loved. He went at his own cost, and, having explored the

delta of the Nile, proceeded along the shores of the Red Sea, visited parts of the highlands of Abyssinia, made his way to Khartum, and returned to Europe, after an absence of two years and a half, with a splendid collection of plants. Such was his initiation into African travel.

He is distinguished by many personal qualifications which are important or essential to a great traveller—patience, simplicity, endurance, scientific enthusiasm, philosophic temper, an iron constitution, a botanist, an entomologist, an artist, a chemist, and a sportsman.

Subsequently to the death of Alexander von Humboldt there had been founded in Berlin, as a monument in honour of that great man, a society which was called “The Humboldt Institution of Natural Philosophy and Travels.” The object which it contemplated was, without regard to nationality or creed, to assist talent in every direction in which Humboldt had displayed his scientific energies; and it was especially provided that the funds should be applied to promote travels in the most remote parts of the world. The Royal Academy of Science of Berlin was invested with the power of deciding on the undertakings and of selecting the agents for carrying out the design of this Institute.

Schweinfurth, having already tasted of what was to him the great enjoyment of African travel, languished for its repetition. He therefore submitted to the Royal Academy of Science a plan and a proposal for the botanical and general exploration of the equatorial districts lying west of the Nile. His proposal met with a ready sanction, and he received a grant of the disposable funds of the Humboldt Institu-

tion, which had been accumulating for five years. He consequently spent the three years from 1868 to 1871 in African travel.

His account of his travels has just been published in an English translation, entitled 'The Heart of Africa.' The English dress in which the narrative comes before us well befits it, and is comprised in two volumes of great beauty, embellished with a profusion of well-executed illustrations.

In July 1868, Schweinfurth was once more, to his great joy, upon the soil of Africa. Starting from Khartum, he journeyed incessantly, in his explorations, in those wide districts which lie between the tenth and third parallels of north latitude, westward of the White Nile and the N'Yanza lakes. If his course could have been prolonged southwards, it would have brought him straight to the point reached by Livingstone in that marvellous journey of his of which Stanley first gave us the news, and which it was his purpose to again arrive at and pass in what was, alas! his last and final exploration.

At Dr. Schweinfurth's farthest point, he was actually not farther from Livingstone's highest known terminus than four hundred miles; and only a deplorable accident prevented him from completing what is one of the most fruitful explorations in African travel. As it is, he pushed beyond the limits which others had reached into savage kingdoms hitherto without a name upon the map, and respecting which he supplies us with many interesting particulars.

He usually travelled in the company of the Turkish ivory traders, who are accustomed to penetrate into the

far interior in prosecution of their commerce. He had thus the double advantage to be derived from their protection and their experience.

The variety of scenes through which he thus passed was very great. We find him in widely different circumstances; now toiling along grass paths and forests and river banks, now dwelling in the "Seribas" or fortified stations of his companions, and now in the villages of the Bongos, and Dinkas, and Niam-niams. He saw everything, and noted everything. He never lost heart, in the most discouraging positions noting, measuring, and drawing. In the report of his journey as he has given it to us, there are two great recommendations which render it more valuable: his botanical information is given by one who is scientifically skilled, and his representations of plants and animals and human beings are his own, and as he himself made them by means of his acquaintance with drawing. The illustrations which accompany his narrative are thus especially excellent.

Nothing seemed to daunt him. By a most disastrous fire he lost in one fatal afternoon the accumulated notes and collections of two years; but, not despairing, he immediately began to repair the damage; and how well he succeeded, the immense mass of information which he supplies abundantly testifies. Having lost his pedometer, he actually counted all his steps over one whole expedition that he might fully satisfy himself in regard to his distances. When ink failed him, he drew and made his memoranda with hen's blood. He looked at the bright side of everything in his own experiences, and makes light rather than otherwise of

his undoubtedly great achievements. But for the fire and an unhappy war which broke out between the traders and the natives, he believes that he might, without difficulty, have accomplished his purpose of traversing the unexplored country beyond Monbutto and Momvoo, which lies in sight of the hills bounding the Mwootan or Albert N'Yanza Lake.

As those who knew the traveller of course expected from his antecedents, the results of Dr. Schweinfurth's journey are especially rich in the department of botany. Alone and free among the thousand floral and sylvan marvels of the plains and forests of Africa as in a new world, he revelled in the midst of them with a freshness of delight which few, in any circumstances, can have experienced. His botanical collection of precious novelties is prodigious. But he adds largely also to our information in regard to insects, and birds, and beasts, and races of men.

With respect to the question of the Nile, Schweinfurth crossed its western watershed, and having arrived at the region from which the Lualaba must come, if it comes northward at all, he found the Welle, the Keebaly, the Gadda, and all the streams flowing westward, and probably to the Shary. This proves the existence of a separate river-system, where Livingstone and Stanley thought there might be found the continuous channel of the Bahr el-Ghazal.

This traveller has also re-discovered the "Pygmies" of Herodotus and the ancient geographers. He found them in a dwarfish people, averaging four feet seven inches in height, living south of King Munza's territory. They are called the Akka. They are a separate

nation, and, notwithstanding their diminutive stature, are much given to hunting and fighting, like the Bushmen of South Africa, whom they resemble. The traveller took one of these people with him, a youth, called Tikkitikki, who went willingly. He was much petted and overfed, however, and sickened and died in Egypt. The Monbuttos and Niam-niams, among whom the traveller lived for a considerable period, are undoubtedly cannibals, although, strange as it may seem, they are gentle and affectionate in their domestic life, and in their general demeanour.

Schweinfurth joins with all the true-hearted travellers who have gone before him in other fields in Africa, in denouncing the fearful crime of slavery. Travelling as he did in the company of ivory traders, who never restrict themselves to lawful commerce, he had many opportunities of witnessing the horrors of this traffic. He was sometimes moved to pity, and, on other occasions, was excited to earnest indignation. He has but little hope from any efforts against slavery which may be made by the Khedive of Egypt, and much questions the right of that ruler, by armed force, to enter into territories which have hitherto been independent.

We have in these travels a most important addition made to our knowledge of Africa. A bold plan was projected, and it was nobly and courageously carried out. Schweinfurth's name must henceforward stand among the highest of those of the honoured men who have trodden the wilds of this great continent.

CHAPTER XVIII.

CONCLUSION.

WE have thus surveyed the work of several of those pioneers of light and civilisation who have, in the course of more recent years, explored one of the most deeply interesting portions of the globe, and have seen how they did it. The names of these travellers form a bright roll, to be inscribed on which is a high distinction. The question presses itself upon us, Why this curiosity and prying into the hitherto unpenetrated? And it is followed by another—This continent better known, to what issues does our augmented knowledge mean to lead us, and what obligations does it impose? It is, man's glory to know—to know the Creator, the creation, and his fellow-creature. Curiosity is not idle. To know for the sake of knowing is for the mind to benefit itself. But the great book of Nature is spread before us by our Sovereign Father that we may read it in all its pages. In some of those which are here, lessons of an important character have lain concealed. We want to con them all. Some have explored Africa that they might further their favourite studies, some that they might find their brothers lost in the darkness, and some that they might relieve the oppressed, and help to save the perishing. Our questions thus flow into

each other.* It is remarkable that African exploration has been headed and followed up, in not a few instances, by devoted men whose purpose has been the propagation of the Gospel. By all means promote the cultivation of the soil, and develop the natural resources of these countries; by all means promote trade and commerce in connection with tribal and individual industries; civilise and educate the savage; but let us not forget that Divine Providence brings these immense multitudes to the knowledge especially of this Christian land, that we may understand our duty to undo the heavy burdens and let the oppressed go free, and that we may, in regard to Christian truth and the teaching of it, feel that in all the ages of the past darkness there has been One who has heard the undefined prayer of the needy, and that "Ethiopia has been stretching out her hands unto God."

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* * See also a long review in the *Athenæum* of February 28 and March 7.

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